The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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ON COMMUNISM

THAT Communism has now become a great issue, possibly the main issue, in the presidential campaign, is fully evident. And the election will do nothing to settle that issue. The violence of the political storm it has stirred up will subside, of course; at least for some time; but politics, in the sense of partizan struggles for office, and power, and spoils, are at most the foam upon the surface of social life, blowing before the winds of passionate oratory and press publicity. All that may, and will, disappear, or greatly lessen, after November 3; but underneath the surface, in the vital depths of our national life, the opposing forces from which spring such movements as Communism, and Fascism, and all democratic movements, as well, will carry on their struggles to possess the souls of all of us. In other words, the spiritual crisis in which all humanity is involved, Americans no less (although less obviously) than all other peoples, will not be resolved (although it will be to some degree affected) by the votes cast for our favored candidates. And the question of Communism is inseparable from that crisis.

American Catholics are particularly concerned with this question. The American Catholic who influences more of his fellow Catholics than any other is undoubtedly Father Coughlin. Undeterred by the public rebukes of such leaders of the Church as the Archbishop of Cincinnati and the Bishop of Cleveland, Father Coughlin continues to impress upon millions of his followers his declared belief that President Roosevelt is "anti-God," and that his policy is molded for him by Communists, and is leading the nation toward Communism in practise. A horribly false accusation, in the view of a multitude of other Catholics, among whom the editor of THE COMMONWEAL is one. Yet that accusation was also made by the leading American Catholic layman, Alfred E.

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Smith—at least so far as Communism is concerned—in his Liberty League speech at Washington. Other Catholics, both priests and laymen, have proclaimed the same charge, in the Hearst papers, and in pamphlets and speeches. The attitude of the Hearst press on this point is, course, notorious. Yet hundreds of supposedly more respectable newspapers have hammered at the same point for months. Even when they did not directly accuse the President, or individual members of his administration, of outright Communism, they have iterated and reiterated their charges that the main drift and obvious direction of his policies were revolutionary; subversive of established American institutions; and either Communistic or Fascist in their end, should they not be defeated and reversed. How the administration's policies could be both Fascist and Communist, the more excited critics never try to explain, except vaguely, usually by implying that they tend so strongly toward such an increase in the centralized powers of government that they must inevitably result in State Totalitarianism, either of the Communist, or Fascist, variety, unless they are halted.

It is this question that is of such far-reaching importance to American Catholics that it transcends all others in the campaign, and must be honestly, candidly, reasonably debated when the campaign is over. So degraded have our political atmosphere and methods become that it is well-nigh impossible to obtain anything resembling reasonable discussion of this issue during the campaign itself, which, for the most part, is proceeding as emotionally as a Nazi mass demonstration itself. Yet American Catholics must set themselves strongly against the tides of mass emotion and strive to employ their own reason, and cooperate with all others who are trying to do the same thing, now, and after the elections are over.

For it does seem absolutely clear that the Catholic Church—to which all Catholics owe a higher allegiance than they do to any government, or to any political party, or to any economic or social theory of any sort—definitely teaches principles concerning the just powers and duties of the State which if applied by Catholics would enable them to deal with Communism and Fascism as clear-headed Christian citizens and not as passionate partizans. The Church's condemnation of Communism is absolute. So also is its condemnation of Fascism or Nazism—so far as the fundamental principle underlying both these systems is concerned: which principle is the dogma that a State based upon either racial or nationalistic absolutism is superior to all other organisms of humanity, their churches, their voluntary organizations, their family rights, their own human dignities and liberties. In practise, up to this time, the Church has been able to tolerate Fascism and Nazism, simply because as yet neither of these two systems have attempted to enforce the final conclusions of their philosophies. But also Catholics should not forget that the Church has been—and remains—as uncompromisingly opposed to that vague yet deadly system of merciless, anarchic, so-called "free competition" in economic life which arose out of the chaos produced by the breaking-up of the moral philosophy which had been the unifying principle of Christendom, and which prepared the ground for the advent of Communism, and of other forms of the Absolute State. And it was condemned because, like Communism, it denied the moral law's supremacy, and bade mankind worship the so-called "laws" of economics. To property, and the family, and the State, the Church gave her unchanging sanctions. The State, she teaches, has not only the moral right, it has the moral duty, to exercise on behalf of the people of any nation powers superior to those of any class or special interest, not only to supervise but if need be to control economic and financial processes too vital to the good of all to be left either to anarchical "free competition," or to the sway of specially privileged groups or classes—either capitalists or labor unions. At what point does this power of the State really open the door to Communism instead of keeping that door securely shut? Upon that debate depends the future of America. But it must be a debate, not a Donnybrook Fair riot of emotion. For that means anarchy.

Week by Week

The Trend of Events

MR. ROOSEVELT announced that during the campaign he would deliver major addresses in large Eastern industrial cities, but would not go to California. Meanwhile good rapid work was being done in reconstructing some damaged portion of the New Deal structure. There were indications that the administration now definitely favored international currency stabilization. The new agricultural program, though still embodying the standard New Deal definitions of marginal land, loomed like a complex but firm and commendable substitute for an AAA that sinned by reason of its simplicity. It looked as if the President could take the stump on the basis of a national policy obviously framed to take advantage of experience, in which case the political outlook might change rapidly. One important aspect of any campaign is the amount of zeal with which persons spend time and money to elect a candidate. Mr. Roosevelt might not have to "readjust him-

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self" nearly as much as some think to lessen the ardor of some of his acrid opponents. Meanwhile the Landon parade has marched along with few impressive alterations. The tactic appears to be no open repudiation of all New Deal legislation on a given problem, but emphasis upon some one point adjudged unsound. Thus at Minneapolis the Governor attacked the reciprocal trade pacts under which foodstuffs have been imported in increasing quantities. Again he spoke —this time quite plausibly—against the idea of creating a large central fund out of which security insurance benefits could automatically be paid. This method is calculated to leave the impression that Republicans are forward-looking and social-minded, but that they are also sensible. Success cannot as yet be fairly estimated, there being no doubt that the greatest single factor in the popular mind to date is the impression of "parlor Bolshevism" in Roosevelt ranks created by a number of effective orators, journalists and pamphleteers. With this attack the President concerned himself in a slashing speech at the Syracuse convention of New York Democrats. It was, he declared, the aim of his administration to prevent conditions likely to breed radicalism. "The true conservative," he said, "seeks to protect the system of private property and free enterprise by correcting such inequalities and injustices as arise from it."

The Relief Rolls Shrink

THE recently published figures of the New York State Temporary Emergency Relief Administration covering the last half year show such a striking improvement in the situation upstate that it warrants (perhaps for the first time in years) the hope of seeing the state relief rolls one day diminish to natural proportions. Even as a distant prospect, as we have said, this idea has not presented itself spontaneously in a long time. The chairman of the state's local welfare officials, Mr. Frederick I. Daniels, evidently realizing that the reports may prompt this type of optimism prematurely, couples it with the sobering suggestion that "we must prudently expect" the drop in relief figures not to "continue at a comparable rate through the coming winter months of normally increasing need." This wholesome qualification is necessary, of course, in adjusting our vision to the gratifying figures recording a 46-percent reduction in relief rolls outside New York City and a 52-percent drop in the actual amount given out. The totals in figures are equally impressive: 126,000 "families and unattached persons" receiving relief on March 1 have shrunk by September 1 to 68,000; and the cash involved represents a drop from $4,000,000 to $1,910,000. Best of all, perhaps, as Mr. Daniels points out, "over this period the federal WPA has contracted also, so that the reductions in direct [state and local] relief . . . have meant a real improvement, and not merely a shift from one type of aid to another." We are assuming, to be sure, that the betterment is a consequence of real ability to find employment and therewith income, rather than of community determination to cut down the amount of relief given.

Father Coughlin's Position

THAT there should be conflicting views about Father Coughlin is hardly surprising. Nobody ever got into politics—not even George Washington—except by marching through a barrage from the opposition. But when on certain matters at least the firing comes from members of the hierarchy and the individual is a priest, one may be pardoned for wondering how it will all turn out. During the week, Archbishop McNicholas, Bishop Schrembs and Bishop Gallagher made statements to the press on two assertions by the Third Party leader. In the first instance, which concerned a declaration that Mr. Roosevelt was "anti-God," there seems to have been little difference of opinion. There was virtual unanimity that Father Coughlin had been carried away by emotion and had managed to rush right over the edge of a verbal precipice. The second instance, however, involved something which Archbishop McNicholas phrased as follows: "The mere suggestion of advocating a revolution even in the heat of oratory is most dangerous. Whatever may be his intention, Father Coughlin gives the impression that he appeals to force. In doing so he is morally in error." The radio priest had said, we may add for the benefit of those who have not followed the new dispatches, that if ballots failed to put down communistic tendencies bullets would be in order. In Detroit, Bishop Gallagher thought, according to the Associated Press, that the use of bullets against a hypothetical "upstart dictator" of Communist persuasions was perfectly legitimate. He therewith gave the impression that he did not consider Father Coughlin "morally in error." This was the problem which innumerable Catholic circles debated over the week-end. We heard one or the other argument and are sure that interest in the subject has gone deep.

THIS journal is of course not in a position to act as arbiter. The bishops are the custodians of Catholic moral teaching; and we shall await further guidance on a matter which is first of all difficult to define precisely. It is obvious that throughout the world no question is of more burning moment than this: to what extent is the use of force to bring about a desired social objective

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legitimate? By force is meant not the law (which is sanctioned by established authority, residing in this country with the people), but armed group action outside of and to some extent against the law. The problem arises because the modern trend toward lodging sovereignty in the people has almost automatically led to very radical attempts to define "people." Communists say that the word "people" is equivalent to "workers," and therewith rule out all other rights and privileges. Fascists declare that a "folk" consists only of those who are "folk-conscious." Everybody else is, say the Nazis for example, outside the pale. Whenever one of these movements gets the upper hand, the dispossessed *are* confronted with a situation for which older human history affords few parallels. What shall they do? We believe that the reigning and beloved Holy Father whose pathetic old age endears him even more than usually with us all, wrestled with this query in the magnificent address delivered to the victims of the Spanish Civil War. That colloquy cannot be read too carefully or too often. We find ourselves wishing it could be made the first half of any text-book on necessary Catholic social attitudes. And we shall quote just these words: "Some have been saying that the Catholic Church, that religion as such, is incompetent and ineffective in the battle against the chaos and evil which surround us; and they have thought they could prove the rightness of this belief by pointing to Spain—and not merely Spain. But in answer to this criticism a citation from Manzoni is really in order: 'In order to justify the Church, it is never necessary to give examples. It suffices to examine into Catholic principles.'"

King Sport

THERE are mortals, and not the worst among them, for whom the incessant din of sport conversation is a severe trial. One we know compels himself to listen to broadcasts of prize-fights by way of doing what, for him, is excruciating penance for his sins. We read of the thousands upon thousands who are corralled by sponsors of baseball, football and polo games during the season; and then of course we can't help thinking of the few to whom Professor Gilson's philosophy or William Butler Yeats's recent poetry appeals. Yet in all truth we ought to be sincerely grateful to the sports organizer. He supplies in this strangely primitive and coarse-grained age what looks like an admirable equivalent for war. Young men fascinated by a half-back's cleats, or a pitcher's baggy trousers, or an Argentine saddle, will not be too eager to get themselves dressed up as potential cannon fodder. The bluster, combat and partizan rivalry of our athletic fields are a good substitute for the passions unleashed in war. Aristotle would, one hardly doubts, have approved their value as catharsis. Most interesting, however, is the circumstance that international athletic competition preserves the ritual which the soldier has so widely abandoned. When the Cid arrived in enemy territory, he dispatched a courteous note and even filed off a bit of the point of his battle-axe so as to prove he was the better man. Fancy a modern general with bombs and gas at his disposal doing that! But the athlete does. He is cussed in private, and his nationality may be berated behind his back. No dithyrambs are ever sung to Argentina because her horsemen impoverish the betters of Westbury. But the etiquette of sportsmanship prevails as the code of chivalry once did, and acts at least as a kind of civilizing furniture polish in times when there is little solid cultural mahogany to be found.

Less Delphic Than Might Be

GENERALLY speaking, diviners and necromancers have not been eager to publish their findings gratis. The witches did not seek out Macbeth, but forced him to come to them. However, we know that the witches meant no good by the Thane of Glamis and Cawdor, whereas the National Association of Fortune-Tellers, now in convention in Trenton, have the most benevolent intent toward the President, we are sure. This is probably why, although asserting the general rule of *quid pro quo,* in their resolution to picket as "unfair to organized fortune-tellers" the shops which furnish a tea-leaf reading along with a meal, the delegates have nevertheless made known, without solicitation, their prediction of the President's coming victory. And yet there are always hesitancies and mystic qualifications in the speech of those who see so much more than tongue can declare. Hence we have this condition of victory also affirmed: "Mr. Landon will win if he gets proper support to bolster him." Nothing could be fairer than that, certainly. And yet this reasonable candor somehow leaves us cold. We confess to a sneaking wish for a heath and a boiling cauldron and something really rousing to the imagination like Birnam Wood coming to Dunsinance. With a little thought, something really fancy might surely have been concocted from the material lying around the political landscape simply waiting to be used as portents. We can imagine that a genuinely effective seer, with a beguiling sense of the fitness of things, might issue some statement like this:

> Fire, fire, toil and trouble:
> Soon will burst the campaign bubble.
> If New York goes Democratic,
> "Landon out" is axiomatic.

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THE CANNONADE BEGINS

By CHARLES WILLIS THOMPSON

THE ELECTIONS and primaries in September furnished the two parties, at last, with a roughly informative sketch of the lines the political campaign would have to take. The campaign, as always, is only one month long and begins with October. By a sort of literary fiction it is always spoken of as being actively in progress from the time the conventions are held in June; politicians so speak of it, so do newspapers, but in fact it never is the case. The time between the conventions and October has to be spent in organization behind the curtain, and the time is precious short for organizing even at that. "Organization" includes financial preparation, the determination from evidence and not guesswork of what state organizations need assistance from headquarters and to what extent, and, in short, as many different necessary and arduous preparations as a war. No wonder the campaign can never begin before October.

This year, as in all years, the work had to be done with the handicap of a very slight knowledge concerning the battlegrounds and the respective outlooks. The primaries and elections of last month did a great deal to straighten out the two fronts; and this always is the case. There used to be a number of "September states" and "October states" which enabled the strategists to get new information almost up to the election. These were Northern States which held their election for state officers in those months, and indications about November could be gathered from studying two factors: the size of the vote cast in September and October and its general direction. Since geographical boundaries do not much affect popular tendencies, what a man thought when he voted in October in Ohio was a good finger-post to what a man like him would think when he voted in November in New York.

By degrees these states all abandoned their September and October votings, with the exception of Maine. She still votes for state officers in September. Despite an irritating and idiotic false impression, there never was any proverb that "as Maine goes, so goes the Union." The proverb was, "As New York goes, so goes the Union," and it had the highly sensible basis of referring not to any state election but to the general election in November. It also had the sensible foundation that New York has the largest electoral vote, and that therefore in a close election her vote alone may determine it, as in Cleveland's first election. In an election less close New York may still tip the balance by mere weight of numbers. The real proverb had reason, the garbling of it to apply to Maine has none.

Nevertheless, Maine remains of value as the only state which still supplies a vantage ground for the two parties to use in ascertaining their respective positions in the campaign that begins in the following month. This year her election, together with the Michigan primaries—or rather the Republican one—and some few indications to be gathered from primaries in Wisconsin and New York, make up a pretty sound groundwork for the two National Committees now confronting each other and organized for the fight.

Before going into detail, the major lessons taught by September will be summarized. First, New England is lost to Roosevelt, and so is the rest of the Atlantic Coast above the Solid South, with some states still remaining as possibly reclaimable. Second, in the Middle West the Landon strength is not limited to the Corn Belt but extends upward through the Mississippi Valley, and the inference is that it also extends eastward along the Ohio River to Pennsylvania. This still leaves the Middle West and the Middle Atlantic States as battlefields, for a vigorous campaign often straightens out waverers, mollifies insurgents, and reclaims lost ground, just as happens in a real battle. The resemblance between a war and a political campaign is more than figurative. The outlook after September, however, is that the chief Democratic opportunity is beyond the Mississippi. An electoral majority obtained even beyond the Great Divide is easily figurable; in 1916 it was there that Wilson obtained his reelection, after losing most of the East and the center. But September gave no clue to what the trans-Mississippian is thinking. The total of all these lessons is that Landon's chances are greatly improved and Roosevelt's possible majority is greatly reduced in both the electoral and popular vote.

There is a third lesson which September teaches, more important than the two I have just resumed. It is that everywhere voters are returning to the old party lines, and not only that, but even to the old factional lines. It was too cocksurely assumed that the indifference manifested in late years to the historic party divisions manifested also a change in the American spirit. Too brashly has it been asserted that party lines have been "obliterated"; the time of gamboling over the greensward and footballing your own party and playing the game without rules was, plainly now, merely one of those temporary moods into which Brother Jonathan's not too complex char-

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acter sometimes falls. There was, for instance, much pious uplifting of horrified hands over Frank Prial's easy defeat in the New York primaries. What, asked the pious, did Prial's popularity, his strength among the civil service ranks alone, amount to as against demoniac Tammany and her remorseless steam-roller? The candidate against him had no claim except Tammany's trade-mark. Nonsense, horrified gentlemen; have you so soon forgotten 1933, Tammany's eclipse, the throwing overboard of Curry as the Jonah who had sprung the leak, Tammany's subsequent struggles to hold on to even the semblance of her old dominance, the shakiness of Dooling's leadership, the general confidence that the hostility of Roosevelt and Farley and their great power would rapidly reduce her to the minor position she had held in Boss John Kelly's bleak days?

It was simply the return of the voters not only to the old party lines but to the old factional lines. In Wisconsin the La Follette machine held taut; in Maine the brief "obliteration" of party lines from 1932 to 1934 was gone, Republicans voted as Republicans and Democrats as Democrats. Michigan requires further examination, but only for clearness' sake; the lesson is the same there. The Michigan primaries may be easily misunderstood in such a state as New York, where voters are constrained by law to vote only in their own party primaries, or at most in the primary by whose decision they intend to abide when they vote in November. This is also the rule in the Southern States, but it is not the general rule. In many states you can vote in any primary you like, and to accomplish your temporary end.

How this works in practise is that if the nomination in your own primary is a foregone conclusion, you don't bother with it. You go into the other party's primary and vote so as either to bedevil it by nominating a weak candidate, or else to help out some candidate in it to get a nomination he wants because you like him. Having done this, you vote against him in November with a clear conscience. There is no treachery or even politics-playing in it; the law permits and even encourages it. So, in Michigan, Senator Couzens, the New Deal Republican, got the votes of all the Republicans who either like him or like the New Deal, and also of all the Democrats who wanted to see a New Dealer get the Republican nomination. Few Democrats had any interest in their own primary, but everybody in Michigan was interested in the Republican one. Couzens was beaten by 123,000 majority, and these considerations explain why such disinterested political critics as Arthur Krock call Couzens's 192,000 vote "a small vote" and take the result as placing Michigan most surely in Landon's column in November. If this is so in Michigan it is probably so down the Mississippi Valley and in the Corn Belt states. The latter have been presumably for Landon from the first. As for the eastern part of the Middle West, Michigan with its inclusion of industrial and agricultural interests reflects their way of thinking in most matters.

The return to Republicanism in Maine was made more significant as a general finger-post by the unusual size of the majority and the fact that Democratic Governor Brann, admittedly the most popular man in Maine politics for at least a generation, was defeated for senator by a less popular Republican.

As for the rest of New England, the Democratic leaders in Connecticut are in a blue funk—privately and not for publication. They believe they are sure to reelect the popular Governor Cross, but have little or no hope of pulling the national ticket through. They lay it to the size of the Lemke third party vote, which in that state will be mainly drawn from the Democrats. The same is reported by Democrats in Massachusetts (privately, and not for publication). In that state it is based on the open Lemkeism of Democratic voters in the mill towns and in Boston, where the Democratic strength normally lies. But in addition Massachusetts has always been the most irreconcilable of Al Smith states; and for that matter, the Smith Democrats in Illinois —or more specifically Chicago—are not far behind Massachusetts in Brown Derbyism. They are also sullen toward the national tickets in the Wisconsin cities. Returning to New England, there never has been any doubt how Vermont, Rhode Island and New Hampshire will go in November.

As for the Middle States, New York City will do her duty by Roosevelt, but the New Deal has hit the up-state farmers hard, and there is also considerable Lemkeism among Democrats there. The question in New York elections has always been which could overcome the strength of the other, up-state or the city. Apparently up-state will this year come down to the Bronx more resoundingly than ever. New Jersey increases her Republican majority with each succeeding state election. There is still an ugly feeling toward the Republican party in Pennsylvania, but it has been subsiding ever since the Democrats elected Governor Earle. Such Democratic hopes as are built on the mining districts there, in popular theory socialistically inclined, are up against the fact that such sentiments in those parts have never yet swayed or influenced an election. Delaware is surely Republican. All reports from Maryland are that in that state the anti-New Deal strength among Democrats is greater than elsewhere.

October begins, therefore, with the likelihood of a fairly close election and with Roosevelt's best chance that of duplicating Wilson's 1916 feat west of the Mississippi anyhow, and possibly west even of the Great Divide.

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IN RETROSPECT

By JOHN J. WYNNE

PASSING between the sites of the Jesuit Novitiate which sixty years ago was on the west bank of the Hudson, at West Park, and the present, now on its east bank, near Hyde Park, I very naturally fell to remembering some of the experiences of a life that has spanned those six decades. To recount even a few of them would require much space, and no amount of space could reveal the secret of the principal force or influence which, to the writer at least, has seemed manifest all these years.

It is a trite truism that God in His Mercy spares us a foresight of the future lest we should fade away in fear of it.

Day dreams everyone has, and some have vague plans for what they would like to do in life. It is a pity we are not trained to record them when young enough so as to be able to contrast them with our after experience. They too are part of the great scheme of human existence: "Lead Kindly Light"; part of the sublime arrangement of God for us creatures of His hands and children of His adoption. Children smile in their cradles and not their mothers only say that angels make them smile. Even before they attain that nebulous age of reason they have visions of "light that never was on sea or land." How kindly and mercifully the Light leads them on!

The dominant impression of the sixty years just closed is that the Light which beamed on the pathway of childhood is now reflecting, nay flashing back, on the years between now and then. The lines of Coleridge would be easy to paraphrase. Instead of:

> When I was young, oh, woeful when!
> Oh, for the times twixt now and then!

Why sigh for the interval twixt now and then, when one can see all through it the Hand of God leading, guiding, correcting, chastising, encouraging? Newman said it so well when telling how in periods of trial and gloom—who goes through life without both?—darkness enshrouds our vision and we can see no hope ahead, but when the cloud is uplifted we can discern the Hand of God dispelling it and taking us toward Him.

A life spent in His service, however imperfectly, even often ungratefully, can have no regrets. Anything one is permitted to achieve for His glory is a pledge of His mercy for the future here and hereafter.

Looking backward, it was only a casual incident just before his ordination in 1890 that led a young religious, when rusticating for his health, to translate, for want of something better to do, Bressani's "Narrative of the Captivity and Death of Isaac Jogues." It was easy and it was forgotten as soon as it was finished. That incident determined the destiny of the priest soon after his ordination, led his Superiors to apply him to literary and editorial work in which he has been engaged ever since.

As growing out of it who could have foreseen the development of various religious periodicals, the *Messenger of the Sacred Heart,* the *Pilgrim of Our Lady of Martyrs,* the *Messenger* and finally among periodical publications, *America?* "The Catholic Encyclopedia" traces its inception to the *Messenger.* Much of what was done to bring about the canonization of the Jesuit martyrs, Jogues, de Brébeuf and their companions, first saints in our American calendar, and the development of their shrine at Auriesville, was begun in the *Pilgrim.* So also was the beginning made for the process of the beatification of Kateri Tekakwitha which is now progressing so favorably in Rome. It would have been very ungallant to have the men martyrs glorified and leave the lovely virgin, the finest product of their hardships, sufferings and blood, honored by a pious tradition only, without the formal declaration of her holiness by the Church.

So the smiles and visions of childhood under the benign Providence of God are now replaced by the memory of His dealing throughout these years. They have passed, in scriptural language, like the flight of an arrow. They are less than a moment compared with eternity. They are like the infinitesimal division of the atom that science makes, but they are particles of His good gift.

"Leaving the world" is one of the unfortunate phrases in vogue among those who choose to spend their lives as members of communities devoted primarily to religion. "People of the world," they too commonly designate others who are not within a monastery, priory or convent. There is no such thing, even for the man or woman making religion a specialty, as leaving the world, or ceasing to be of its people, until the soul leaves the body; even then the latter still engages the memory and respect and attention of all who hold in veneration the precious remains interred in our innumerable God's acres.

The world means far more to religious than it does to all others. They soon learn to see it from God's point of view. Destiny is no longer chance. No change, whether of vast or of seemingly trivial importance, is haphazard or an occa-

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sion of surprise. War and rumors of war, unrest, revolution, fall of empires, abolition of rulers, catastrophe of every sort, deluge and drought, storms on seas or land—all are the result of the primal fall of the parent of the human race and of the iniquity of the race that refuses the means of redemption from these evils.

"More things are wrought by prayer than this world knows of," and the prayer of the religious, in the Trappist, Carthusian or Carmelite enclosure, is saving the world from evils it wots not of. "In my meditation a fire shall flame out." Somehow prayer inevitably rouses the soul to action. Far oftener than we know, a Leo, a Gregory, an Athanasius, Martin of Tours, Augustine, Patrick, have changed the face of the earth, and though their work was, like that of the Saviour of the world, apparently only local, its results transcend all bounds and are still solid and enduring.

To an inexpressibly smaller and narrower extent every adopted child of God has in him some share of God's omnipotence.

An Aubade, A Psalm, An Ode

To Our Lord Jesus Christ

Gull-cry over the tides:
light birdwise in the bays,
stalking the stony shores,
lone in the hidden coves;

at first star's mild alien eye,
light great-winged as a crane
risen crying, is flown
inland from the sea, reed, sand.

Ah, in such earth of days
come as birds come to wade
the shallows, bays; be shy
watchers on the lakerims, in

the reeded coves—come,
Praiseless and Laggard, let us go
soberly, bespeak now days
that loitered, great cranes

on our shores; bespeak the nights
dovelike on our roofs, with moon all
white. Bespeak them: days
as sparrows are, fleet and

bold in our wheat,
making their bread our peace,
their peace our own
bread's sweetness.

Ah, let us go
soberly as love goes
soberly, our path
a very psalmody, a grace, a

saying of praise by footprints—
as one says:
"We go in peace
that doves be in our hearts,
our hands," and as one says:
"We saw in our dark before
One stand as a morning
on our shore.

"We saw in His hands our days—
those sparrows, those birds, those
cranes," and says, as one adds,
"Therefor:

"We stand in our harvests so,
peace for our core and
as sparrows among sparrows,
quietly, lest even least

of birds feed not of our wheat,
our peace."
We say,
going our path, our way:

"We heard in our dark before,
the Very Singing of One
Bird in one terrible,
shrived Tree,

"leafless, yet seasoned full
of praise unseasoned and
unseasonable, leafed all of light
beyond our days', of

"light beyond the speaking of our
praise. We heard in our dark
before, the Very Singing of
that Bird,

"whose speech was peace and more
than silence to our grief: it was His
very Word. His song
was His promise—

ah, His grief. Rejoice!
Be glad! it is this unceasing promise, ah, its
praise that now we
speak."

RAYMOND EDWARD FRANCIS LARSSON.

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TROTSKY LIQUIDATED

By C. O. CLEVELAND

IT MUST be conceded that the "new democratic era" in Russian life began somewhat peculiarly. If official Soviet dispatches are to be trusted the sixteen "Trotskyite conspirators" who confessed to having been mere puppets in the hands of their leader while planning a ruthless plot against the life of Stalin have all been executed. A country ruled by a dictator responsible to no one may be the scene of extraordinary events; and I consider it by no means impossible that a traveler through the remoter provinces of Russia some years hence might, if he possessed a good memory for faces, meet an official who bore a curious resemblance to Kamenev, though of course he bore another name and could even produce documents to prove he was another person.

This possibility offers one explanation of the extraordinary occurrences which reached a climax on August 25, 1936. But if the conspirators were really put to death, and actually volunteered their abjuration of the "damnable heresy" of Trotskyism and their praise of Stalinite orthodoxy, we should possess proof that Russian Communism today exerts a power over souls the like of which only the Catholic Church has possessed in Europe.

However all this may be, the trial itself was the fourth act of a long historical drama—the drama of the suppression of Lenin's most gifted aide by his rival, strong-willed Stalin. It has been, still is, a very impressive play. Stalin was exiled to Siberia six times by the czarist government for communistic activity. Five times he managed to escape, going not into exile as did other conspirators but back into the midst of Russian life. He was unquestionably the most astute of all the terrorists. There is no doubt that he often did things the law punished with death, and that innumerable other offenses merited jail sentences. But never once did the police succeed in getting an air-tight case against this adroit Caucasian. The Trotskyites maintained that the reason was Stalin's practise of carrying water on both shoulders, but the validity of their argument is doubtful. Stalin, though canny as a peasant, has the massive pathos of psychical simplicity. The man exudes fixity, dearth—quite in contrast to the messianic enthusiasm of Lenin and the vainglorious rhetoric of Trotsky. Though the nimbus of power now gleams round him, the most absolute monarch of this world is even now a proletarian amongst proletarians, at once their czar and their equal.

The sixth exile of Stalin brought him to a poverty-stricken fishing village in the Polar region. Living there as a primitive hunter and fisher, this son of a degraded craftsman called Djugaschwili became a man meriting Lenin's nickname of "Stalin" (steel). We are told that the collapse of the czarist régime, which he had long expected, did not for a moment unsettle his composure: quietly and calmly he packed and went off upstream into the mêlée of the Revolution.

During the conflict which followed, Stalin met with his antithesis. Leon Trotsky, greatest diplomat and finest intelligence among the Russian Marxists in exile, was no disciple of Lenin but had joined forces with him in order to quench his thirst for power in the Russian upheaval. It is literally true that Stalin could not endure this highly trained intellectual, son of a Jewish druggist in a rural Ukrainian village. This litterateur with piercing eyes who during years of traveling had adopted western manners, learned to charm the hearts of women and made himself a brilliant master of debate, seemed to Stalin a "man with a relativistic conception of life," a "poseur delighting in the theatrical," and a prototype of humanity disassociated from reality. All this was profoundly distasteful to the temperate, solid Georgian revolutionist.

Trotsky has termed himself the real leader of the October uprising. But as chairman of the Petrograd Soviets he was subordinate to a party executive committee of five, the most important member of which was Stalin. Even then there was conflict not merely between different temperaments but also between rivals for power. But Stalin was gunning for real authority while Trotsky was sunning himself in the glory of transitory successes. During the struggle Krassin arrived at this conclusion: "The one who trembles most is our Field-marshal Trotsky. Were it not for Stalin—not an intellectual but a brave and in addition an honest man—he would have run away long ago. But Stalin keeps his grip and in the final analysis is conducting the defense of Soviet Russia without once getting into the foreground. . . . Trotsky delivers fiery speeches, gives orders which are dictated by Stalin, and imagines he were Napoleon in person."

The struggle between the two men reached a climax when Lenin became mortally ill and the question as to who would succeed him became acute. As general secretary of the party, Stalin acted skilfully to undermine Trotsky's aspirations. At the time Trotsky was very ill. He went to the Black Sea in order to recuperate, and not even the news of Lenin's death brought

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him back to Moscow. Stalin was now free to proceed. He formed an alliance with Zinoviev and Kamenev, formerly allies of Trotsky. Thereupon General Frunse was appointed commander of the army in the Moscow area and empowered to get rid of Trotskyite elements. A journalistic attack on Trotsky was also launched, and all the hostile things he had said concerning Lenin were effectively marshalled. Finally, on November 19, 1924, Stalin proceeded to crush his hated rival. He termed him a Judas who had perennially hated and calumniated Lenin; and by way of proof he read passages from a letter Trotsky had written in Vienna during 1913. This epistle he had dug four and a half years previous out of the Petrograd archives—and at the same time had destroyed all the documents that concerned himself! The tactic of all great oriental politicians has been to wait patiently like a beast of prey and then to leap unexpectedly upon his prey. That explains Stalin's "indolence."

Trotsky termed the publication of his letter the "supreme dishonorable act in world history." He began to speak and write in order to prove that he had neither hated nor calumniated Lenin. But it was too late. His supporters had already been removed from their posts. When he continued to attack Stalin, he was removed by the Central Committee from the War Office and given, satirically enough, a minor position as a supervisor of electrical power.

Stalin has won. When Kamenev and Zinoviev demanded their reward, he pushed them aside as instruments for which he no longer had any use. Thereupon both rallied once more to Trotsky and began to proclaim that Stalin's attitude was not sufficiently "International." "You will come crawling back to me on your stomachs," he predicted. Meanwhile he did not abandon the fight against Trotsky, and in 1927 succeeded in inducing the Fifteenth Party Congress to exclude his hated rival. Ultimately he maneuvered Trotsky into Constantinople, where he suddenly found himself a powerless litterateur.

Since then the exiled Trotsky has managed to exert a not inconsiderable political influence. He gradually became for many the protector of the doctrine of Marx and Lenin against the exemplification of their teaching in the Russian reality. Just as the Reformers of old stormed against the marvelously rich development of Christian life during the Middle Ages and demanded the removal of everything not to be found in the Scriptures, so in his revolutionary way does Trotsky see in Russia not the transformation of a literary Utopia into actuality but the degradation of the "pure" Socialist doctrine. He finds forgetfulness of the international mission of Bolshevism, Opportunism, and an unhealthy trend toward endowing the "conservative" peasantry with power. Without the Kremlin, indeed in opposition to it, this adroit and determined man whose thirst for power has never for a moment been quenched, has begun to assemble an international following—a Fourth International. For the much-desired Marxist unity has proved unattainable. Trotskyism has again and again proved itself attractive to French and Spanish radicals. Yet even in Russia there is no dearth of disillusioned revolutionists who feel that Communism would have been less grossly adulterated if Trotsky had come to power.

Therefore Stalin judged it opportune to essay a stroke that would ruin the prestige of Trotsky within and without the Soviet Union. The trial served him well. For it is not impossible that a man like Trotsky should have indulged the wild hopes that seem to have actuated the "sixteen." What remains impossible to believe is that he should have sought and obtained the help of the German secret police. But the assertion that he did has been extraordinarily useful to Soviet propagandists. Stalin's Fascist tendencies" have been the topic of the opposition. Now "proof" has been advanced that Trotsky operated with the help of Nazis, hostile to Russia.

The Soviet government controls its propaganda apparatus firmly. Continuously the suggestion is given out that Trotsky is a traitor anxious to prevent industrial improvement and the political growth of Russia. Counter-revolutionist will soon be identical with Trotskyite. It will not be easy to convey that impression to the outside world, which is hardly under the influence of the Third International. There will continue to be Marxists who regard the "hated exile" as the imperturbable defender of Marxist orthodoxy against a heretical Stalin. That is why we have not witnessed the final act of a drama that reveals in a terrible way the progress of demagogy in our time.

G. K. C.

Died June 14, 1936

Wise clown of Christ, bane of the clownish wise;
Huge, humble knight, piercing with English oak
Wind-swollen dragons; thou whose laughter broke
Obscene enchantments that had bound our eyes;
Restorer of our reverence and surprise
At simple men and things, whose names God spoke,
Speaking the Word Who donned our flesh's cloak
And made our bread and wine His sacrifice!
Now to the Gate where end our wanderings,
Ere Mary lead thee to the Throne of Grace,
Grave Thomas and gay Francis hasten down;
And, like a mist athwart the golden wings,
Surely there smiles a little ghostly face,
Surely thy hand is clasped by Father Brown!

T. Lawrason Riggs.

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CHAOS IN SPAIN

By E. R. PINEDA

Spain's Civil War is one of the great tragedies of history. It is useless to attempt writing the history of this struggle at present, since our knowledge of both causes and events is fragmentary. Tentative comment is nevertheless valuable. Last week we presented one view by an English Catholic journalist. This week's article is by a Mexican student familiar with the past and present history of Spain. We have considered many similar papers, and this seems to us definitely the best presentation of a point of view.—The Editors.

AT THIS time Catalonia has practically seceded from Spain, as she did in the 70's under the First Republic. Irún has fallen. The People's courts in Madrid, Valencia, Toledo and Barcelona are condemning to death "Fascists" by the hundreds. The so-called Communists, Syndicalists and Anarchists, part of the United Popular Front, have been doubtless indulging in a martial interlude, shooting at each other in Barcelona and Valencia and possibly too in San Sebastián and Madrid. In short, Spain is still Spain, rather than part of Europe, and the history of the First Spanish Republic is being substantially repeated. Spain is in chaos.

Across the Atlantic repercussions of the Spanish situation were immediate. The Teachers' Union and the Left-wingers declared for the Spanish government. (Which one, the Madrid, the Barcelona?) An educator saw a clear issue between democracy and Fascism, represented by the Rebels. A politician appealed for contributions against "Fascist slavery." A psychologist saw the effect of Mussolini's lawlessness in conquering Ethiopia. Chaos is not confined to Spain. How else could reasonable people find in the situation such divergent issues and rush to take sides?

Possibly, a brief survey of Spanish history since the downfall of the monarchy may aid in understanding the present situation. The sceptics—and they should be many—may refer to the files of the daily press, especially the New York *Times*.

The overthrow of the King was brought about, as Count Romanones pointed out in an article in the *Revue des Deux Mondes* of July 15, 1931, by the coalition of the so-called republican parties —strictly speaking, parties in Spain are personal followings—that is, of the various workmen's groups under the direction of the middle-class intelligentsia. In the Spanish-speaking countries, more than anywhere else, public opinion is public apathy. Hence it is reasonable to suppose the coalition represented but a minority. It was a dangerous combination known to sociologists as a conspirital society. Their union was discord. They agreed in disagreeing with the existing order. They had no common bond but the desire to overthrow the monarchy. Once this was accomplished, they would necessarily split.

In Spain, but not in Spain alone, democracy has broken down. It has taken the form, as in various regions of the United States, of a widespread system of political bosses. "What is your political affiliation?" a political boss is asked in a Spanish cartoon. He replies: "The winning party." When political fashions change, the bosses change with them in order to retain power. Hence the violent swings of the political pendulum in Spain, especially since the republic was established.

Harking back to the French Revolution, the Spanish Parliament met in Madrid on July 14, 1931, to draft a new organic law for the country. It was not the aristocratic élite that framed the American Constitution. Unquestionably, the second republican Parliament was as carefully handpicked in 1931 as the first had been in the 70's. The files of the American daily press for May and June, just before the parliamentary elections, and Sir Charles Petrie's articles in the *English Review* contain accounts of the jailing of monarchists and suppression of the monarchist daily *A. B. C.*, of elections that were never held and returns sent to Madrid before the date of the election—the very methods successfully employed by Machado in Cuba, by the Gómez gang in Venezuela and by Calles and Cárdenas in Mexico, to give a few examples of politics in Spanish-speaking countries.

The new Spanish Constitution was severely criticized by various students of government. As typical of these various critics, we may take Unamuno, mentor of the republic, who cannot be suspected of monarchical leanings. "The new code," he writes in the New York *Times* of December 13, 1931, "also is overprolific and in great part theoretic." "No one believes this Constitution can long endure without radical modifications." And he foresaw "a probable Right reaction at the next elections."

The republic has not been particularly successful in the Spanish-speaking countries. In Spain its first two years were characterized by strikes, riots, church-burnings and other acts of violence. The first parliamentary elections under the republic took place on November 19, 1933, and the women, stanch Catholics, and probably the most sensible men in the Spanish-speaking countries

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voted for the first time in Spain and carried the election. The returns surprised both radicals and conservatives. The former stormed with indignation seeing the republic slipping away from them. A few of the extremists staged the revolts of Asturias and Catalonia in October, 1934, which were quelled, especially in Asturias, where it was more in the nature of class war, with no more savagery than they were begun with.

Spanish irreconcilability had probably used the uprisings as an excuse to persecute the radicals, some 30,000 of whom were confined in the jails of the country, but it is an ill wind blows nobody's political good. Spain's strong man, Azaña, who had lost power with the conservative victory in 1933, appealed now to the so-called Left-wing republicans, Communists, Anarchists, Socialists and Syndicalists—remember Spanish parties are not parties—and united them for the first time, and probably the last, on a platform of amnesty for political prisoners separation of Church and State, secularization of schools, agrarian reform, protection of labor through labor arbitration and a program of public works to relieve unemployment.

The coalition was again the conspirital society in Spanish politics with more dangerous possibilities than ever. Again would its elements necessarily split on attaining their common object, electoral victory.

The parliamentary elections held on February 16 of this year returned surprisingly large radical majorities. The boss system and Spanish irreconcilability played their rôles. The conservatives split. Conservative republicans would not vote a ticket on which there was a monarchist, and vice versa. Certain technicalities in the Spanish electoral law accounted also for the Left victory, but probably the determining factor was a sense that injustice had been done to the persecuted radicals.

In union there is strife. No sooner had the returns of the election come in than extremists began their joyous celebrations with the classical burning of churches, destruction of property, rioting and so forth. Within a week the situation had become alarming. Azaña appealed for order over the radio on February 20. He warned the radicals to keep their heads, he urged them to "know how to win." Did he know how to win? On February 26, the official election returns stood as follows: 195 seats for the Center-Right coalition and 243 for the Left out of a total of 473 seats, with 35 still in doubt. Parliament opened on March 16 and actually the examination of credentials was not completed until April 10, when the Cortes was at last constituted, but before Parliament convened and even before complete returns of the election were received the Premier had already formed his Cabinet, the Cabinet had held its first meeting on February 20 and the government had decided to carry out by decree most of its election promises. The independent and conservative press censured the winners' haste.

The steam-roller got going with the speed that no one unacquainted with politics in a Spanish-speaking country can understand. On the theory, doubtless, that the previous Center-Right régime was illegal from its inception, all municipal councilors appointed during the last two years by the conservative government were removed and all municipal councils elected in 1931 were restored by order of the Cabinet. All? No, not quite, the monarchist councils were not restored. Partizanship dominated both the run-off elections for the seats in doubt and the examination of credentials. Such is the inevitable inference from the stormy session of the Cortes on March 31, when the Socialist chairman of the committee on credentials resigned and 160 deputies-elect quit Parliament in protest against an order invalidating elections of Rightists in Granada and other constituencies.

As early as February 20, *Ahora,* an independent daily, had remarked editorially: "The greatest danger facing the new government will be for it ever to allow itself to be dictated to by the masses who scream their class hatred in the streets." There was no exaggeration in the warning, for on the same date Largo Caballero, who calls himself a Socialist but is actually an outright Communist, told the "reactionaries" not to expect any mercy. He reiterated continually the class war in Spain must be pushed unceasingly, and the Passion Flower, by name Dolores Ibarruri and by trade a laundress, stated, the middle part of March: "We will not allow our parliamentary activity to divert us from our essential objective—the class strife in the streets." The Marxists, as reported in the press of March 31, frankly admitted they intended to force concessions from the government by "revolutionary pressure of the masses on the street."

By April 24, as reported in the New York *Times* of April 26, the Popular Front had forced from the Azaña government the amnesty of some 30,000 political prisoners, including revolutionists convicted of robbery, arson and assassination; the confiscation and redistribution of land, meaning in many cases the legalization of the seizure of estates by Communist peasants; the reemployment of all workers discharged for revolutionary activities, including sabotage and the murder of foremen; the prosecution of General López Ochoa, who was responsible for quelling the Asturias rebellion of 1934; the dissolution of the Falange Expañola, the Fascist organization; the arbitrary dismissal or retirement of conservative army officers, the shakeup of officers of the

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Civil Guard, known for its efficiency in maintaining law and order; the ousting of President Alcalá Zamora. The Premier had become his political friends' paying guest.

In Parliament the conservative forces countered by boycotting the government, a hardly wise course of action, which hampered the work of the committees. They also questioned the government repeatedly on its ability to maintain order. In fact, in connection with such a question, the Center leader Gil Robles gave statistics on June 16 of this year that present a clear picture of the "class strife in the streets." Within four months 160 churches had been destroyed and 251 damaged; 269 persons had been killed and 1,500 seriously injured in 340 strikes and disturbances, 10 conservative newspaper plants had been completely destroyed and 33 others had been seriously damaged. The Premier, at that time Santiago Casares Quiroga, did not dispute the figures, although he was challenged to, and unquestionably they astonished many a Spaniard, for the censorship on the press had kept such information from the public.

Yet the press censorship was not absolute, as the New York *Times* of March 16 last shows. While the Leftist press could charge that the Rightist had instigated professional agitators to burn the churches, the conservative dailies were merely "allowed to ask editorially whether they would hire agents to destroy their own property." On the other hand, as the same issue of the *Times* shows, Javier Bueno, Socialist newspaper man and one of the leaders of the October revolt in Asturias, could write in the Socialist daily *Claridad:* "Now is the time for us to take everything. . . . Forward and seize! We must present the accomplished fact to the Cortes before it gets down to work. The Azaña government will back us up. Take the land now."

Matters were coming to a head. On March 15 last, the army served an ultimatum on Premier Azaña to the effect that unless the Left government adopted measures to end the widespread violence it would take the maintenance of order into its own hands. Quite likely there was an element of animosity in such a threat. It should be recalled that soon after the establishment of the republic it was Azaña that was responsible for reorganizing the old monarchist army, while the recent disciplining of the army at the suggestion of the Lefts must have been particularly distasteful to the officers.

To attribute the army's action, however, purely to personal grudge would simply reveal a misunderstanding of the Spanish-speaking army. In Spain especially, the army, because it is called an army, is not an army in the ordinary meaning of the word. With a better tradition than most of the political organizations and a better sense of discipline too, the army comes closest to being a true political party. When matters reach the breaking point, the army in the Spanish-speaking polity usually goes with public opinion. The fact that the army held aloof at the time the King was dethroned—a puzzling fact to students of Spain—should be construed as passive action on its part rather than an exception to its rôle.

The growing spectacle of lawlessness had driven some Spaniards to the Fascist organization, considered, of course, by the Lefts as public enemy number one. Some time in May, Andrés Sáinz Heredia, a young cousin of José Primo de Rivera, the Fascist chief, had been murdered, doubtless by radicals. In retaliation Fascist elements countered with the slaying of Lieutenant Castillo of the Assault Guards and then, doubtless in reprisals too, the monarchist chief, José Calvo Sotelo, was murdered in the heart of Madrid on July 13 last by "men dressed as Assault Guards," to quote the official version.

These press dispatches contained a coherent story. The monarchist leader refused at first to follow the armed men and insisted on seeing their credentials. Within an hour after leaving with them, his body was delivered to the keeper of the East Cemetery in a police car by uniformed men. An hour later, police car 17, used exclusively by Lieutenant Castillo's company, was found with blood stains abandoned near the East Cemetery. Four of the seventeen persons arrested were said to have confessed and they were understood to belong to the UMA, Militant Anti-Fascist Union.

There are interesting sidelights on the Assault Guards. "The Assault Guards kept the crowd back while the armed Communists threw everything inside out of the window," writes Professor W. W. S. Cook in the New York *Times* of August 9 last, describing the looting of the Archbishop's palace in Barcelona. The issue of July 15 relates how the Guards, objecting to the singing at the British-American Club in Madrid, situated opposite the police headquarters, while they were at Lieutenant Castillo's bier, fired a volley at the windows. On July 14 in Madrid and on July 16 at San Sebastián they were reported to have fired on mourners for Calvo Sotelo. Furthermore, the fact that most of them have remained loyal to the government is significant.

The assassination of Calvo Sotelo came to stun the Spanish people like some cataclysmic disaster. Non-Spaniards could hardly realize its significance. The Spanish qualities of loyalty, chivalry and sense of absolute justice were plunged throughout Spain into harrowing conflict. A Spanish government, a government that truly represented and understood the Spanish people had but one course of action open—meting out speedy, inexorable justice to the murderers. An investigation into

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the crime and a prosecution of the suspects, regardless of consequences, would have appeased those that clamored for justice and at the same time would have appealed to the supporters of the government as a display of power.

The Spanish government realized the gravity of the situation. This point is clear. None the less, it failed to rise to the occasion. Its action was diametrically opposed to the only course that could still avert disaster. While Lieutenant Castillo was accorded a public funeral and the coffin, covered with a red flag bearing the Communist hammer and sickle, was escorted to the grave, the body of Calvo Sotelo was not allowed to lie in state either in the Bar Association or in the Parliament building. Only members of his family were permitted to attend the monarchist leader's funeral. In fact, even a delegation from Parliament was barred from the cemetery. Two newspapers, *Ya* and *La época,* that published details of the assassination without having consulted the censor, were indefinitely suspended. On July 14—an ominous date—Azaña, who had been elected President in May, signed two decrees, one extending the state of alarm, a modified form of martial law, for another thirty days; the other recessing Parliament for one week until "political passions should cool down."

This was the ostensible reason for interrupting the sessions of Parliament. The real motive is not difficult to guess. It was fear, fear of another question on the government's ability to maintain order with startling statistics about the work of he mobs in the street, fear particularly of embarrassing disclosures leading to a possible dissolution of the Assault Guards, a partizan, ruthless police body to be sure, but the only one on whose loyalty the republic could reasonably count. The government avoided these dangers and in so doing fell into a disastrous pitfall: complicity in the eyes of Spaniards in the murder of Calvo Sotelo, a crime crying to heaven for vengeance.

Such are the events that precipitated civil war in Spain. Americans should be especially fitted to understand them, of course, for it was they who in 1776 declared:

> We hold these truths to be self-evident: That all men . . . are endowed by their Creator with certain unalienable rights. . . . That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government. . . .

And in 1936, I am reasonably certain, millions of Spaniards are acting on such a philosophy.

POPULAR THOMISM

By JOSEPH C. FENTON

ONE OF the most amiable attributes of the Thomistic philosophy is its peculiar power to inspire enthusiasm. The men who follow the teachings of the Angelic Doctor are more than a little inclined to be loud in the praise of their system and sanguine about its prospects. A book or a lecture on the Saint of Aquino and his doctrine may well be ineffective. It is rarely dull. The Thomist is justly convinced that the world of today needs his philosophy and, furthermore, is turning toward it.

To one who is at all acquainted with the teachings of Saint Thomas, there can be no doubt whatsoever that what the world lacks today is precisely that lesson which the Angelic Doctor formulated. The world stands sadly in need of clarity and vigor of thought, and he is the great logician. The world needs to know about God and about His rights in the world, and not merely the extent but the basis of morality, and there is not a page in the "Opera Omnia" of Aquinas that will not give a man a better understanding of God and of himself.

Unquestionably also, the world is turning toward that great teacher, of whose teachings it is so badly in need. The advance of Thomism within our own lifetime has been startling. If we look back over the past century, that progress will seem more spectacular still. Less than one hundred years ago, professors in the Roman universities told the young convert, John Henry Newman, that Aquinas was out of date. Today the official law of the Catholic Church commands professors of theology and philosophy in her schools to teach diligently the doctrines of Saint Thomas. A short few years ago the personality and the work of Saint Thomas were hardly known outside of ecclesiastical seminaries. Since that time Sertillanges, Pegues, Maritain, Gilson, Grabmann, Chesterton and D'Arcy, to name only a few, have produced successfully popular works on Saint Thomas and his system.

In universities where, in the twilight of the nineteenth century, it was customary to treat of the Middle Ages as a time when philosophy was dormant at best, there are now active courses and classes in medieval thought to fill up this lacuna. To most of the modern scholars, medieval thinkers are important only in so far as they are related, in one way or another, to Saint Thomas. The "Chronica" of *Angelicum* tells of the formation of active Thomistic units in places as disparate as Paris and Davenport, New York and Cairo. Now it only remains to see how far the tide of Thomistic popularity can run.

In the first place there is no danger whatsoever that the Angelic Doctor will ever replace men of the type of Wells, Russell and Inge. The teaching of Saint Thomas has not, and could not be made to have, that Sunday Supplement flavor requisite for that position. The saint was and is a magnificent teacher, but as an entertainer he is hardly up to the average. In the parlance of the press, Saint Thomas always will have been "poor copy." The point of the matter is that the Wells and the Deweys of our time are not averse to biting the dog on occasion

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for the edification of the multitude. Such a procedure would have been, to say the least, highly distasteful to a Master of the Parisian Faculty of Theology. The men who attain this widest popularity are those who tell their readers that men will be amused in some highly mechanized and eugenic future. Saint Thomas busied himself with explaining to men that they could find peace and happiness anywhere. That sort of thing is far too shocking for most men. The readers who support Russell and his like are quite intrigued with imaginings of a certain blissful future, because after all there is nothing much that they can do, or that they ever might be expected to do, toward bringing it about. People are easily disturbed by revolutionary teaching like that of Saint Thomas, which points out, in the name of reason of all things, the necessity for actually being moral.

Again, there is not much chance that the strong old Saint of Aquino will ever become "the fashion." Certainly there will be little room for him in the gatherings of the sophisticates, for Saint Thomas is a little too mature, and if we might use the term a little too blasé for that sort of thing. His is the philosophy of a professional. The cousin of the emperor knew far too much about autocracy to admire it as Pareto did, and the mendicant friar was a little too well acquainted with crowds to worship the crowd. The system of Saint Thomas was not made to fit into a *salon*. It breathes best in the open and vigorous air of the *aula*. Its famed founder appealed to its enemies to refrain from arguing before "boys, who are unable to judge of these matters," but rather to speak out in public, or better still to put their teachings into writing. He would hardly have cared for the exclusive atmosphere of a "social set."

There is always more than a touch of the opera bouffe about a systematic philosophy which is too popular. In the midst of the fourth century a certain Eunomius decided to bolster up a dying Arianism with the philosophy of Plato. No toys were ever shinier than the cumbersome technicalities of the Academy were to his followers. The austere and somewhat prim Saint Gregory of Nyssa, master dialectitian of the Catholic forces, has left us a disconcerting view of the result. "Do you look for a money changer?" he asks. "He will take up the question of the Engendered and the Unengendered. Will you ask a baker the price of bread? He will answer that the Father is greater, and that the Son is subordinate to Him. If you go to the baths, the Anomean rubber will surely tell you that, as fas as he can see, the Son proceeds from nothing." Heaven preserve the real distinction between essence and existence in creatures, and the *praedeterminatio physica* from a fate like that.

There is no likelihood whatsoever that the teachings of Saint Thomas will ever be propounded to any great extent in the non-Catholic schools of our country. He will never be taught with the approbation of the school, as philosophers like Bergson are. It is not too difficult to see the reason. One could appreciate the philosophy of Saint Thomas or even follow it without being a Catholic, but very few would be able to do so. For the thought of Saint Thomas is, after all, a Catholic philosophy. That is nothing that tends to lessen its perfection and completeness as a philosophy. Rather the converse is true. But, precisely because it is the native and the natural philosophy of the human mind, it has a certain aptitude for being utilized in theology, just as the most perfect natural endowments are most capable of being elevated by grace. As a result the richest sources of Thomistic lore are to be found in theological works; like the "Summa Theologica" of the Angelic Doctor, and the commentaries of men like Capreolus, Cajetan, Bannez, Contenson, Sylvius and Billuart. Naturally we cannot expect this sturdy Catholic thought to be propounded as a rule by other than Catholic professors.

Whatever triumphs Thomism is to achieve, we can hardly expect it to be taught adequately outside of the Catholic schools even as a historical doctrine. There are reasons other than the theological aptitude of Thomism to be considered. Very few indeed among the professors of these institutions could have the background necessary for such a task. With all due respect to the ordinary professor, Thomism is a difficult system to teach or even to appreciate, to anything like an adequate extent. Saint Thomas is far harder to understand than an anti-intellectualist like Bergson, or an anti-moralist like Nietzsche. Thomism is objective, a study of the world around us. It has to be taken seriously, if it is to have a meaning at all. By the very act of striving to understand the meaning of a word a man is proceeding contrary to the rules of Bergson.

If Thomism is not to conquer the popular review, and the ordinary university, we may well ask in what direction its conquests are to be. The only possible answer is that Thomism will continue to increase in its own particular field. As cultivated Catholics come to know more about Saint Thomas and his teaching, as the philosophy, and the theology of Saint Thomas become more firmly rooted in the curriculum of the Catholic college and university, that doctrine will make itself felt. In the field of morals and of politics, of philosophy and of art, the world will hear from those who have been instructed in the school of Saint Thomas. That is the conquest that will endure.

Reciprocal

This marvellous I that eats and sleeps, transmuting
The miracle bread to more miraculous brain;
Which in its myriad chambers convoluting
Can house the seas of space, then brim again
With Rome's or London's pride or Trojan woe,
Or seethe with anguish at an idle phrase—
This oceanic I my neighbors know
As a plain man in habit's rigid ways.
Crowning humiliation, shattering fire
Tempered with humor, you are balm and blessing:
From ruinous disillusion I acquire
Wealth above rubies, a new faith confessing
That every common man I hurry by
Holds the same marvel in his heart as I.

GEOFFREY JOHNSON.

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Seven Days' Survey

The Church.—The fourteenth annual National Catholic Rural Life Conference will take place at Fargo, North Dakota, October 11 to 14. One of the speakers, Chris L. Christiansen, Dean of the School of Agriculture of the University of Wisconsin, declared in a recent statement, "We will go a long way in solving many of the problems of farming if we will see to it that boys of the farm . . . are given educational opportunities equal to those enjoyed by urban youth." * * * The first national congress of the Swiss Jeunesse Ouvrière Chrétienne opened with a solemn high Mass chanted in Gregorian, celebrated by Monsignor Besson and attended by 10,000 delegates. During the course of the conference messages were conveyed from J.O.C. organizations in Canada, Portugal, England, Colombia and France. * * * More than 150,000 veterans of the World War assembled at the Shrine of Our Lady at Lourdes, September 12 and 13, to pray for peace. Among the former enemies and allies were 360 British veterans who were sent to Lourdes through a fund of $17,500 raised by the London *Universe*. * * * Novices at the Motherhouse of the Maryknoll Sisters will present "The Crossroads of the World," a colorful pageant of an oriental marketplace, at Maryknoll, New York, October 10 to 12. * * * The Catholic Young Men's Society of Ireland is planning to launch a Catholic workers' paper and form a writers' guild. * * * St. Martha's Hospital in Bangalore, India, which is under the direction of the Good Shepherd Sisters, has during the past fifty years ministered to 100,746 in-patients and 1,507,124 out-patients, the majority of them Hindus and Mohammedans. * * * Of the 468 foreign translations of books published by the Catholic firm of Herder and Company of Freiburg, Germany, 83 are in Spanish, 68 in Dutch and 66 in English. * * * The Cleveland Diocese Eucharistic Congress, held at Youngstown, Ohio, September 23 and 24, commemorated the first anniversary of the National Eucharistic Congress held at Cleveland on the same dates last year. * * * "The Influence of the Holy Eucharist in the Propagation of the Faith, especially in the Far East," is to be the theme of the International Eucharistic Congress to be held in Manila, the Philippines, February 3 to 7, 1937.

The Nation.—Governor Landon followed up his farm subsidy speech by several attacks on the Hull reciprocal tariff pacts, by which farmers are "sold down the river," and then turned to a major offensive against the present social security legislation. This brought the resignation of John G. Winant from the Social Security Board so that he could deplore in more forceful manner Governor Landon's security utterances as "a fraud on the working man" and "cruel hoax." * * * The New York State party conventions showed a lack of unanimity among Republicans, a minority being strongly opposed to the gubernatorial candidate, William F. Bleakley. His Catholicism was said to cut his popularity up-state. During the Democratic convention President Roosevelt gave his first fighting speech of the campaign, reported upon in another paragraph. He accused "the real, actual, undercover Republican leadership" of never comprehending the need for a program of social justice and of regard for the well-being of the masses of our people. * * * Strike troubles, imminent on many fronts, struck the Miami waterfront on September 29, when dockworkers walked out and held up a Clyde liner. Philip Murray, head of the steel workers organizing committee, announced that enrolment of workers into the steel union has progressed "to a degree that is alarming the American Iron and Steel Institute." He said company unions are coming in en masse. * * * Natural disasters continued to afflict the West. In Texas, a flood of the Brazos caused losses of millions of dollars. In Oregon, a 400,000-acre forest area and 20,000 people were menaced by a huge fire. * * * Eleven Black Legionnaires were convicted of murder, seven receiving mandatory life sentences. * * * The first conference between public utility executives and federal electric power officials was held at the White House, September 30. Pleas for cooperation between the TVA and the Commonwealth and Southern Corporation gave hopes of a general pooling of the nation's power resources.

The Wide World.—Apparently the Civil War in Spain was rushing toward a bloody conclusion. Despite considerable resistance, the troops of General Franco entered Toledo and rescued the Alcazar garrison on September 26. Thus ended one of the most heroic sieges in modern history. The garrison, together with some hundreds of women and children, had been immured during more than ten weeks. But despite bombardments from the air and from batteries of field artillery, less than a hundred men had been killed. The number of wounded was, however, relatively great. Survivors told of privations and distress. Horses and mules were eaten; medical supplies were perilously low; and no one had bathed for months. Many of the emaciated survivors were hospital cases. Government troops had tried to stem the tide of insurgent successes by cutting a sluice in the Alberche dam and by counter-attacking along the highway to Toledo. But the situation was obviously desperate in so far as Madrid was concerned. President Azaña had fled to the sea coast, according to rumors. The New York *Times* reported on Monday that supplies of food within the capital city were running low, and that insurgent troops were within ten miles of the vital railroad lines leading to the eastern sea coast. Incidentally the failure of Catalan troops to make headway against the better trained army forces seemed to indicate that even in the eastern part of the country there was a likelihood of a successful major offensive before winter. Bilbao con-

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tinued to hold out against General Mola, but the government had likewise failed to capture Oviedo. Later reports did not confirm an initial dispatch that 600 priests had been slain in Toledo by retreating government forces. * * * Tension between China and Japan was notably increased. Though Tokyo did not make public the nature of new demands presented to the Nanking government, it was obvious from Chinese comment that they were severe. Emperor Hirohito endorsed an order to strengthen naval forces in Chinese waters, and it was declared that the entire navy had been mobilized to act in case of trouble. The ostensible underlying cause of the friction was the murder of Jyunzo Nakano, Japanese druggist, under circumstances indicating anti-Nipponese feeling. * * * According to confidential reports, Chancellor Hitler had been scheduled to speak—possibly over a world-wide hook-up—on September 28. It had been stated that his plan was to launch another attack on Stalin. The engagement was cancelled, however, owing (it is thought) to the devaluation of the franc, which of course seriously affects German finance. We are informed that Dr. Schacht had endeavored to persuade the French to postpone devaluation until it was possible upon a suitable course of German monetary cooperation. What Germany will do remains uncertain. It is expected that some conclusion will be reached by the Reichsbank during the coming week.

* * * *

Franc Adjustment.—The "adjustment of the franc to the present economic situation" accomplished over the week-end of September 26-27 gave promise of multitudinous other adjustments within France and throughout the world. The approximately 30-percent devaluation was presented to the French Parliament in a complicated Bill of 25 Articles. The first Article, providing for the simple devaluation, passed the Chamber at 2:50 a. m. on September 29 by a majority of 343 to 252. The necessity for the move seemed clear; the benefits anticipated were eloquent: a gold profit of stocks in the Bank of France of about 16,000,000,000 francs, the repatriation of around $2,000,000,000 of capital, the loosening of about $2,750,000,000 of hoarded funds, an increase of export and tourist receipts, stimulation of internal trade, easing of pressure on France's debtors—especially in eastern Europe, and all the other goods that were expected or experienced in England or this country. It is believed, however, that parliamentary support of the Popular Front government has declined 30 percent in the course of the adjustment. Even the Rightists and Radical Socialists who have favored devluation find arguments with which to harass the Cabinet. The vagueness of the international agreements is attacked. "Deals" with the British and Americans on quota and tariff and war debt questions are feared. And especially, the more conservative politicians insist that devaluation must be accompanied by a balanced budget, strict economy, curtailed social programs and social order and a refusal to listen to the "demagogic" demands of the Left Wing. The way the government has apparently chosen to get around its adamant hard money declarations of the past is to emphasize the international stabilization aspects of the move, the distinction between Fascist monetary autarchy and controlled exchange, utilizing monetary valuation to encourage self-sufficiency or economic war and, on the other hand, the democratic and relatively free economic play arranged by "the three great democracies." The Devaluation Bill was designed to prevent injustices and hardships from the change in valuation. Article 14 provided a "sliding wage scale," proposed by the Communists, to keep prices from getting way ahead of wages. This seemed doomed to rejection in early debates, wage parleys being unpopular now with many Frenchmen and tariff manipulation to govern prices apparently having stronger backing. Although the Socialists and Communists are on the record most forcefully against devaluation, opposition came politically from the Right.

Spreading Christian Doctrine.—In a letter to the faithful of the archdiocese, His Eminence Cardinal Hayes commended the Confraternity of Christian Doctrine, which is to hold its national convention in New York on October 4, 5 and 6. The organization, sponsored and developed by the hierarchy, endeavors to provide adequate religious instruction for children not in Catholic schools. There are many rural districts and also many city neighborhoods where the parochial education system has not been established, either by reason of economic stringency or because of population instability. The children resident there must be cared for by developing Sunday, vacation and parent-teacher schools. In addition the confraternity sponsors a program of adult study clubs, which in several dioceses have produced admirable results. One of the distinguished leaders is Bishop Edwin V. O'Hara, of Montana, whose experience in the catechetical mission is of absorbing interest. The convention will be no cut and dried affair. It will feature, in addition to notable addresses, discussion panels and demonstrations of real value and appeal. It is confidently expected that the Waldorf-Astoria will see congregated a notable assembly of educators and parents, not to mention the clergy. THE COMMONWEAL urges everyone who is footloose to attend. That there are imperative obligations in the field of religious education is not nearly so widely recognized as it should be. To quote from Cardinal Hayes: "There is an appalling prevalence of crime among our young people. It seems clear that this is largely, if not wholly, due to the great number of those who lack adequate religious education, are devoid of personal responsibility to our Father in heaven, and are ignorant of the beauties and rewards of virtue, and the means whereby the grace of God can be infused into human souls."

The President Campaigns.—In the formal opening of his campaign for reelection, President Franklin D. Roosevelt emphatically repudiated any connection with Communism, either of the pure Russian brand or any American improvement on it, and declared that the New Deal was truly conservative of the national wealth and

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best interests of Americans because it was liberal. "I have not sought, I do not seek, I repudiate the support of any advocate of Communism or of any other alien 'ism' which would by fair means or foul change our American democracy," he said, and added that the charge of Communism made against him was a false issue, a "red herring," used by partizans who were not willing to face realities and wished "to divert attention from the trail of their own weaknesses." The liberalism which he advocated, he said, was a "protection for a far-sighted conservatism," and by contrast with it the attitude of former and present Republican leaders was a "let-them-eat-cake" attitude. Denouncing the Republicanism of the past, he coupled the present Republican candidate with it: "The real, actual, undercover Republican leadership is the same as it was four years ago." He did not, however, mention Governor Landon by name. Together with his exposition of what he believes to be the controlling principles of his own administration, the President spoke from the record of recent Democratic administrations in New York State, making a strong plea for the reelection of Governor Lehman and praising the record of former Governor Smith who has become such a bitter enemy since he was refused the Democratic renomination for the Presidency.

Non-Catholic Religious Activities.—The Board of Bishops of the Methodist Episcopal Church announced, September 24, a new movement to be known as the Million Unit Fellowship Movement. Its purposes are increased "personal devotion to the ideals, life and social standards of Christ," social action—"especially the more equitable distribution of wealth," and "the stabilizing of Methodist opinion in support of a 'third way' which shall be neither Communism nor Fascism . . . a Christian way inspired by the Gospel. . . ." The movement also includes the underwriting of 1,000,000 units of $1 a month for Methodist missions and benevolences. * * * Forty-two rabbis are to visit Reform Jewish Congregations throughout the nation this fall to preach at religious services in the interest of peace. They will interpret for the layman the program of the Committee on International Peace of the Central Conference of American Rabbis. * * * A report quoted in the News Bulletin of the National Lutheran Council states that "in many rural districts 70 percent of the Russian peasants and 50 per cent of the Russian youth still cling to the Christian faith." * * * Religious Education Week, September 27 to October 3, included a discussion of the mission problem, a youth leaders' meeting and an all-day interdenominational conference of workers in Bible schools and parents which was held at the Fifth Avenue Presbyterian Church in New York.

Guns in Palestine.—For the past few weeks the sporadic Arab protests against the British authorities and the settling of Jews in Palestine have been growing in frequency and violence. To cope with her increasing difficulties as mandatory power, Great Britain has recently sent 15,000 men, comprising twelve infantry battalions with artillery, to restore order there. There was some possibility that the Mandates Commission of the League of Nations would investigate the disorders but on September 26 British Foreign Secretary Anthony Eden informed the Council of the League of Nations that the findings of a royal commission of inquiry were first necessary. And before this royal commission could undertake its work order would have to be restored. No such delay was permitted in the Syrian uprising of 1925 or the Palestine disorders of 1929, but the Council accepted Mr. Eden's statement with polite regrets. In the meantime British troops are mopping up and King Edward and the Privy Councilors decreed, September 29, at Balmoral Castle in Scotland, an order in council providing for martial law. This empowers the British High Commissioner to delegate to General J. G. Dill and his forces the power to make and enforce all regulations for public safety and defense. There are rumors of an impending "holy war" against the British forces. Stories of the miraculous deflection of machine-gun bullets, the miraculous preservation of the bodies of the slain and other wonders are spreading among the Bedouin and Arab villagers in Palestine and to Transjordan as well. According to the "new belief" those who die for Palestine are martyrs in the name of Islam and Mohammed, new members of the Al Sihaba as in the days of the Prophet. Since the outbreak of the recent disturbances 38 British subjects, 90 Jews and at least 800 Arabs have been killed.

Admiral Sims.—One of the most colorful of all U. S. Navy men passed away when Admiral William Sowden Sims died in Boston on September 28 at the age of seventy-seven. During November, 1901, President Theodore Roosevelt gave orders "for that young man to come home at once," following demonstrations of the inefficacy of naval marksmanship and accumulated criticisms by Lieutenant Sims, then a naval attaché whose voluminous reports had been filed at headquarters as the emanations of a crank. With the President behind him, Commander Sims taught the navy "how to shoot." But the iconoclast did not stop there. He boldly proceeded to criticize the construction of American men of war, and this time required personal Rooseveltian intervention to save his head from the block. Rumors of impending war were then afloat. On a visit to London, he made a belligerent speech in which he asserted that blood was thicker than water, and that in case of world conflict America would be found battling side by side with Britain. These remarks caused plenty of consternation. Commander Sims's Anglophile attitude was ascribed to the fact that he had been born in Canada, though his parents were citizens of the United States. Germans have always maintained, however, that the trouble dated back to incidents connected with Admiral Dewey's attack on Manila. At any rate his predictions came true, and as Admiral he commanded the American fleet in European waters. Victory over the Kaiser did not silence him, however. He had been born in Port Hope, Ontario, on October 15, 1858; and it may be that the name of his native hamlet kept something buzzing eternally in his breast. His most recent target was Annapolis, which according to him pro-

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duced no educated men. Insisting that the cadets ought to be college graduates, he denounced the system of promotions as one making for inefficiency.

American Art.—One of the most interesting of our younger American artists, the youngest American woman —or girl—to be "collected" by the Metropolitan (in some ways a "sterling mark" now that the Metropolitan has stopped being merely a reliquary), seems to be an amiable omen. She came originally from Cincinnati, via Detroit, where her father was a school-man, to New York, and has never subjected herself to the enervating influence of European art which has little or nothing to do with our as yet raw and untutored land. Guy Pene du Bois was her artistic mentor in New York and from him she acquired a marvellous technique. He of course is a writing man who turned artist, and the son of a writing man who was one of the most beloved art critics of his day in New York. As such, he has probably more knowledge about painting and art in general than most painters, who outside of some narrow professional knowledge are apt to be pretty ignorant. So, Miss Isabel Bishop, the heroine of this paragraph, emerged from her learning days equipped with a sense of her profession that is refreshing and rare. Her work has been compared by Royal Cortissoz, critic of the *Herald Tribune,* to that of Tiepolo, which like most such criticisms means only that there are resemblances, not that she is a slave to Tiepolo's methods. The fact is that she brings to her genre paintings of contemporary subjects—a type of painting which under various influences in the United States had sunk merely to bad dreams and acid criticism of the kind that have almost eliminated a large public interest in art—a fairness, a solidity, a touch of the milk of human kindness that distinguishes it immediately as a thing of beauty that is a joy. She inclines to the careful craftsmanship of painting in both egg tempera and oil colors on gesso panels, and the very excellence of her craftsmanship (which she does not overfinish, so it escapes being stiff and academic) also in itself lends to the passing scene something sorely needed, a sense of dignity.

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French Functionalism.—The weekly *Sept* publishes an interesting column of "precisions" to clarify by quotation the social thought of the great Catholic reformer of the last century, La Tour du Pin: "The true solution consists of putting back and keeping there the tool in the hands of, that is, in the possession of, the worker. This is not 'the mine to the miner': first, because the mine is not a tool, and then because the miner is not the whole exploiting body, which is the industrial or agricultural corporate organization in possession of the professional machinery and exploiting for itself the natural forces. If one clearly visualizes the producing state, although it is not its peculiar function, it is no longer difficult to conceive within the state a crowd of autonomous little states, linked together by organs of coordination, each exploiting for itself a branch of industry in a localized workshop. There are social ends as there are particular, social productions and individual productions. And it is quite natural that the instruments of a producing enterprise should be owned in a social manner. The transformation of the relationships between the holders of capital and the working masses will lead to the transference of a part of the capital from the hands of the first to those of the workers, not individually, but collectively, or better, corporately. Little by little the business capital will pass to the professional associations which will become real corporate organs. The engineers and high executives, that aristocracy of salary, will form a part of them, but the capitalist will no longer have any place. They will continue to furnish the entire working capital to businesses which will want to work for them, and will no longer be anything but creditors for those which will have succeeded in creating for themselves a still more autonomous operation. They will be little by little eliminated from professional life, and will only be able to interest themselves financially in businesses whose technical and even commercial direction will have completely escaped them. The historic evolution which has made the direction pass from the master craftsman to the working boss and from the latter to the capitalist, will end by delivering it to the corporation, adapted to the new times."

The Social Security Issue.—The Social Security Act was brought to the fore as a campaign issue by the charges of Governor Landon that its provisions are "a fraud on the working man" and a "cruel hoax." This occasioned the resignation from the Social Security Board of the Republican member, Mr. John G. Winant, former Republican Governor of New Hampshire. In his letter of resignation, addressed to the President, Mr. Winant said that he believed that while he remained a member of the Social Security Board he was not free to take an active part in politics in its defense, and that it was for this reason he was resigning. Governor Landon's charges he felt were untrue and he found the references to social security in the Republican platform and the speeches of the Republican presidential nominee disappointing. The Republican alternative to the measure he said was "the dependency dole—a dole with a means test, which in my state includes the pauper's oath and disenfranchisement." At the time of its consideration by Congress, he recalled, the Social Security Act "had the support of 372 members of the House of Representatives, as against 33 opposed," and "met with the approval of 77 members of the United States Senate with only 6 against. . . . The act itself was viewed as a non-partizan, humanitarian measure. Three times as many Republicans voted for the Social Security Act as voted against it." He had never assumed, he continued, that it was without fault, but had assumed that time and experience would dictate important changes. Governor Landon would scrap it, rather than improve it, said Mr. Winant, who concluded, "No work I have ever undertaken seemed more worth while to me than my brief service on the Social Security Board." Thanking the President for the opportunity of this service, he said that he would join him in defending the measure.

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The Play and Screen

Night Must Fall

"NIGHT MUST FALL" is a psychological murder play; it is also a pathological one. The modern British writer of stage thrillers tends more and more to abandon the old method of the detective story in which the identity of the criminal was held secret to the last and the chief interest of the play after the murder, which always occured in the first scene, lay in throwing suspicion on every character in the play, with the final identification of the true criminal, who is pulled by the magic of the author like a rabbit from a hat. This innocent type of amusement is beginning to pall, and now what the playwrights give us is not mystery, but a study of the internal workings of the murderer's mind, and the minds of the other chief protagonists, with the horror piled on from within fully as much as from without. We had this sort of play last season in "Blind Alley," in "Kind Lady," in "Night in the House"; we have it now in "Night Must Fall." The plot of the Mr. Emlyn Williams's play is simple. The scene is a lonely house set in an English forest. The house is owned and inhabited by a nagging old woman, her niece whom she tyrannizes over, and two servants. A woman has disappeared a few days before from a near-by hotel, and the police are searching for her body in a rubbish heap outside the house. Enter Dan, a humorous and impudent bell-boy at the hotel. He is the murderer, and we are not left long in doubt about it. However, he proceeds to charm the old woman, who takes him for her bodyguard, and her niece, despite her feeling that he is the murderer, falls in love with him. In the end he kills the old woman for her money, and is about to kill the niece, when she is saved by the arrival of a detective.

The bare telling of the plot means little in revealing the innate quality of the play. It is a study in abnormal psychology, not in its external manifestations, but almost in its sumliminal nature. It is in a sense Freudian, but thank Heaven the name of that old bore is never uttered. The virtue of the play lies in the fact that the characters are real, at least in essence, even though it is almost impossible to believe that things would work out exactly as their author makes them. But then perhaps there would have been no play. Mr. Williams is a skilful theatrical technician, and he knows how to give suspense and horror by the use of detail and suggestion. His play despite its leisurely approach holds one every minute, and its evocation of atmosphere, and of the spirit of evil in the bell-hop, is masterly. Dan is at once amusing and horrifying. Mr. Williams plays it himself, and it is difficult to conceive it played by anyone else. His touch is the touch of a true artist, and his innate charm makes believable the hold he gets over apparently normal characters. Mr. Williams's variety, his change of pace, his power of suggestion, is truly extraordinary. Almost equally fine is Angela Baddeley's portrayal of the niece. Miss Baddeley, the very picture of healthy English womanhood, yet makes her horrible fascination for a murderer believable, if not to any normal human being, understandable. Excellent too is Dame May Whitty's Mrs. Bramson, Hubert Laurie's Michael Shepley, Doris Hare's Mrs. Terrence, and Mathew Boulton's Inspector Belize.

"Night Must Fall" is then an interesting and exciting play, though a play which requires superlative acting to be effective. This acting Mr. Williams and his associates provide. It is not a pleasant play, and some of its unpleasantness seems gratuitous. That Olivia Grayne should have acted as she does when she finds her aunt's body is a little too much to believe. Mr. Williams wanted a last act with a psychological punch in it, and he gives it to us. But the suspicion will not down that here the psychology is not only unpleasant but a little false. (At the Ethel Barrymore Theatre.)

GRENVILLE VERNON.

In His Steps

GRAND NATIONAL PICTURES makes its debut with the picturization of Charles M. Seldon's book, and thereby comes the resurrection of the old Pathe, which will not engage in staging photoplays directly, but will act through the new Grand National. While the first effort of this offspring of such an illustrious parent certainly does not crystallize the decades of production experience of the predecessor, it does bear healthy signs of a freshness of thought and treatment.

With one bold sweep they have taken a spiritual story for which a circulation is claimed second only to the Bible, and made of it a modern dramatic entertainment, devoid of sentimentalities and heroics, but not as powerful as the drama of the book. There is, however, a continued note of understanding of the surface spiritual atmosphere of Mr. Seldon's work, if not the detail and scope. The story is of two wealthy feuding families whose young children elope, and it teaches a strong moral lesson of tolerance and understanding. The dramatic mood of human and spiritual conflict that dominates reaches a stirring height in the climactic pleadings of the children for the right to love and to continue their union in happiness.

Old Hutch

INSIGNIFICANTLY homey melodrama of extremely thin plot and a single emphasis on the central character of Wallace Beery, the touseled village loafer with dirty ears and a shiftless laziness that took him twenty years to develop to the point where even the mere mention of "work" by his neglected family brings piercing "pains" in his back, or elsewhere. There are moments of comedy when "Old Hutch," scenario-wise, stumbles on a robbers' cache of one hundred $1,000 bills. Immediately, but unhappily, he reburies the money and sets out to work for a position of respectability and some financial standing in order to spend the large bills without local suspicion. "Hutch" does succeed in establishing the new position, just as the robbers return and retrieve their cache, leaving him without the fortune but assured in his rehabilitation of the peaceful continuance of his long hours on the bank of the stream, his wife's hard work somewhat relieved and his daughter's romance happily disposed of.

JAMES P. CUNNINGHAM.

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Communications

CATHOLIC NOVELS AND CRITICS

Watsonville, Calif.

TO the Editor: As a high school librarian, I have for some years past made a study of Catholic novels as recreational reading for young girls. The experience, very encouraging in some respects, has in others been very discouraging and depressing. Before proceeding further, may I offer here what may perhaps be accepted as a working definition of the Catholic novel, that is, "a novel in which Catholic principles and the Catholic philosophy of life are presented and exemplified"? Allow me, also, to call attention to the distinction between Catholic novelists —those who write novels really Catholic in tone and philosophy—and novelists who merely are Catholics (and sometimes of a very shady variety).

When in our Catholic periodicals of the highest standards, to say nothing of the lesser lights, one finds favorable reviews of recently published "Catholic novels," and the titles of the latter listed among those recommended as desirable Christmas gifts, one naturally feels a certain security in placing these books in the hands of our young people. But is this security justified? Allow me to mention some of the information garnered from personal experience.

"The Middle of the Road," by Sir Philip Gibbs, has been highly praised in several of our Catholic periodicals. Its title also appears in two specially prepared lists of "Good Vacation Reading for Catholics," as does Mary Synon's "Good Red Bricks." The first-named novel is utterly immoral. (Cardinal Hayes, I believe, defines as immoral any book or play that makes vice attractive.) Not to mention minor "slips," "The Middle of the Road" makes an unlawful liaison not only attractive, but charmingly beautiful. "Good Red Bricks" establishes a fine case for divorce. Willa Cather's latest, "Lucy Gayheart," is not Catholic even in its author, I know, but it has been warmly recommended by our Catholic magazines. One of these, commenting on its lack of plot, its deficient characterization, etc., says: "But these shortcomings are easily passed over in the beauty of style." As no mention is made of moral deficiencies, one wonders whether the style covers these also, for the sweet, lovable and "good" young heroine indulges an unlawful affection for a married man, a famous singer, and allows him a daily caress as she enters his apartments each morning to play the instrumental accompaniment for his singing practise. When he is accidentally drowned and Lucy is heartbroken—"all meaning gone out of her life"—she has our full sympathy.

In Maurice Baring's "Darby and Joan," the "good characters"—those whose ultimate happiness claims our interest and sympathy—are nearly all in love with their friends' wives and husbands. The two chief characters finally marry and apparently "live happily ever afterward," in spite of the fact that the gentleman has spent a great part of his life indulging a "mad passion" first for the wife of one man, then for that of another. Though he professes neither shame nor repentance, the lady does not seem to mind. So why should we? Moreover, her former husband, an "excellent Catholic," whose one grief and dissatisfaction with her had been that she did not become a good, practical Catholic, spent years during their marriage encouraging the love of a friend's wife for himself, if indeed he did not reciprocate the sentiment.

Frances Stuart's "Pigeon Irish" and "Colored Dome" are utterly pagan, at times suggestive and always immoral, in spite of much sentimental humbug about Saint Catherine of Siena and Saint Thérèse of Lisieux. The former novel concludes with the setting forth of the protagonist to end his days with the "saintly" Catherine—after both had devoutly heard Mass—leaving his wife to console herself with a certain Colonel Phelan, with whom she had fallen in love. Yet in two years' time "Pigeon Irish" had been lent by a strictly Catholic library over forty times, as the date slip showed.

Two-thirds of Sheila-Kaye Smith's "Iron and Smoke" is devoted to glorifying the friendship existing between the heroine and the "sweet, true, noble and loyal" woman who had been the mistress of the former's husband before his marriage, and makes no secret of the fact. Moreover, she frankly acknowledges that not love of her children, but the fear that her lover might later weary of her, had alone prevented her seeking the divorce that would have left her free to marry him.

In the "Bishop Murder Case," by S. S. Van Dine, the highly principled hero condones murder and suicide, finding justification for the latter in the Bible! Peter B. Kyne in several of his novels ridicules the doctrine of hell.

There are others, but let these examples suffice to illustrate the necessity of more careful reviewing on the part of our Catholic critics. I cannot see how any of the novels discussed can be considered good reading for Catholics, young or old, or why they should be advertised to our non-Catholic brethren as "Catholic novels." Several of the novels mentioned I obtained from a Catholic circulating library, founded for the express purpose of "making Catholic truth and principles known to those outside the Church." When questioned about these novels, the librarian said they were purchased either because they were recommended in Catholic periodicals or because the titles were found in recommended (Catholic) lists.

To be sure, many of the modern novels published are far worse than these, but I make the point that when the seal of approval is placed upon books by our leading Catholic periodicals, conscientious parents and teachers feel a security in propagating them that is often not justified. Moreover, we, as Catholics, should uphold our tradition of making no compromise with loose morality or with disregard of the Decalog.

As you will have observed, I have not concerned myself in this letter with the artistic merits of the works discussed, but solely with the moral aspect, bearing in mind the words of Christ: "If any man scandalize one of the least of these, My little ones, it were better that a millstone were tied about his neck and he were cast into the depths of the sea."

In conclusion, might I humbly suggest that a little more space and discussion in our journals be devoted to

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such worthy Catholic novels as Lucille Borden's "Silver Trumpets Calling" and "White Hawthorn," and Mrs. Monica Selwin-Tait's "Three Ships Come Sailing" and, above all, to that very inspiring novel, "Uncharted Spaces"?

A Religious Teacher.

MEN ON PAROLE

Brooklyn, N. Y.

TO the Editor: The value of your issue of September 11 is vastly enhanced by the presence of Mr. Charles J. Dutton with his "Men on Parole." The article is written with authority by authority and fairly bursts with reliable and revealing statistics.

While Mr. Dutton refutes the malicious inaccuracy that Catholics born in foreign lands predominate among criminals, he sadly admits the bafflingly high percentage of Catholics on parole and voices a compelling appeal for greater interest, especially among the clergy, in their welfare and in their progress toward restoration or elevation to a respectable social status. He must be heard.

The Catholic Church, of its origin and nature, is an understanding and loving parent to high and low, virtuous and degraded, saint and sinner. That is so accepted and undeniable as to be platitudinous. No other religion offers so sweet hope to the fallen nor so complete consolation to the repentant. Prison chaplains in particular are specialists in the healing of wounded souls. In some they have nurtured the seed of life itself. For inmates, as a matter of record, are frequently converts to Catholicism and ever are welcome children.

It is feared, nevertheless, that within the Church's own fold are too many who should ponder with personal application the parable of the Pharisee and the Publican and the Gospel narrative of Jesus and the woman taken in adultery. "To hate the sin and love the sinner" is a difficult division and in the practise as advocated by Mr. Dutton is regrettably absent. Self-satisfaction, rather, and revulsion commingled steal through otherwise good Catholics upon contact with the crime-besmirched. No sympathy because of evil environment overrides condemnation; no wealth of extenuating circumstances excuses; no understanding of human frailty forgives and tries to strengthen. Fear of contamination is an explanation only for moral weaklings. Even parole officers and social workers, alas, prate objectively of their "cases" and fail at times to remember that each is a human being with a soul to be healed and mental kinks to be ironed out by understanding, kindness and constructive guidance.

Mr. Dutton singles out priests especially as those who can penetrate beneath what is often a thick crust of self-defensive vulgarity, calculated hardness, and anti-social tendencies, and who can find integrity that has been lost, uncover to cleansing influences wholesomeness that has been poisoned, and revivify deep religious sense that has been deadened. Those of the laity who are qualified should not lag behind. The results are bound to be gratifying, humanly and supernaturally.

Hugh J. A. McNamara.

CATECHETICAL INSTRUCTION

Washington, D. C.

TO the Editor: In connection with the wide movement in the United States toward revision and development of catechetical instruction, the following may be of interest, translated from the *Revue Liturgique et Monastique*.

"A study of religious instruction undertaken by the *Revue Intellectuelle* in 1933-34, places as one of the important causes of contemporary unbelief the religious ignorance of a large number of baptized persons—an ignorance which must be attributed to gaps in their catechetical instruction. . . . In this bankruptcy, whether in primary Christian instruction or in college courses, the failure to adopt adequate methods is deplorable. . . . Our instruction is petrified; routine is confused with tradition; we are satisfied with a mechanical education, consisting in memorizing too abstract formulae, composed by theologians rather than by educators; . . . on the other hand the catechism is too negative; religion takes the appearance of a code of prohibitions, of "taboos"; it is dominated by the idea of sin to be avoided. . . . In the upper classes we insist on an old-fashiond apologetic which dries up the soul. . . . Our religious manuals bear the mark of post-tridentine theology, too exclusively anti-Protestant and defensive. . . . Our religious instruction is without a soul; cut off from practical life. . . . In method we fail to recognize the rules of pedagogy; in matter we reduce Christianity to a negative morality, instead of revealing its positive content, the richness it contains. . . ."

These comments by a distinguished monk would indicate that the lessons of Spain and Mexico have struck home.

William Franklin Sands.

PROTEST AGAINST SIMPLICISM

Fort Washington, Pa.

TO the Editor: Much of the article by J. A. Loftus entitled "Protest against Simplicism" is worthy of the greatest commendation. Until recently Catholic newspapers preserved an attitude of laissez-faire when confronted by economic evils.

With all due respect to the efficacy of prayer, that was the only solution ever offered to the down-trodden and oppressed. Spain endeavored to pray itself out of Communism, instead of imitating the example of Christ, Who, in righteous indignation, drove the exploiters from the temple. Catholic Action may aid in being as aggressive against economic injustice as it is against social evils, such as birth control, etc.

In spite of being charged by Mr. Loftus with paranoid mentality, exception must be taken to his assertion that one of the chief causes of economic disorder is not avarice and greed in the captains of industry. If executives in industry are justified in accepting bonuses as high as $1,000,000 a year, while the average wage of their laborers is $24 per week, then greed requires to be redefined.

Thomas Flanagan.

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Books

Waste

Rich Land, Poor Land, by Stuart Chase. New York: Whittlesey House, McGraw-Hill. $2.50.

THE GROSS figures indicating the destruction of America's soil and other natural resources are so appalling that they need long and intelligent supplement and explanation before one can react with anything but paralyzing awe. They rival too well the unmatched total of our original resources. Stuart Chase presents the terrible totals and successfully shows their specific background, the method of their compounding, and ways to lop them off. By this time in history, how continents live and how they are ruined is accurately known. The "great wheel" of nature, the hydrologic cycle and American ecology is explained with clarity and a sense of drama and feeling for nature that gives one more than an academic appreciation of natural processes. A healthy continent has a magnificence that demands allegiance for itself and for the habitat it constitutes. Likewise dramatic, in the catastrophic vein, is human sabotage of the interlocking gears in the "great wheel." The processes of mining the soil, stripping the cover, emptying the mines and wells, calling up the dust storms and calling down the floods is described with the full authority of accumulated research. And the physical means by which to stop further destruction and even start again an increase in the wealth of the land is simply and as convincingly demonstrated. The principles and theories for all this are written down along with definite and interesting local case histories. There are, indeed, perfectly clear photographs of eroded hillside in 1934 and the same hill after two months of erosion control, of a horrifying gulley in Georgia, a primeval forest in the Mississippi valley, grass and no grass, and other scenes as unassailable in their testimony.

The author believes the conception of infinity toward our country has been and is the principal human cause of the incredible waste. The economic system has given this short-viewed ruthlessness an ideal method of expression. The way to bring the change is stated to be first to substitute for this conception one of a mature and realistic people looking to the perpetuation of their heritage, realizing that no longer in the West is there a new one. When the people realize and desire the productiveness of conservation, Stuart Chase believes there will be no unbeatable obstacles in finance or science or organization to prevent its attainment. It involves, he gives well-nigh overwhelming evidence to prove, economic planning, roughly defined as an answer to the question: "Where is the next meal coming from? . . . The free-market system, even if it could be trusted automatically to throw off adequate amounts of food, clothing and shelter, does not allow and never has allowed for the conservation of capital in the form of natural resources." Mr. Chase wants and believes in planning "with the consent of the governed," by persuasion, yardsticks, co-operative agreements, intensive education. "Examples:

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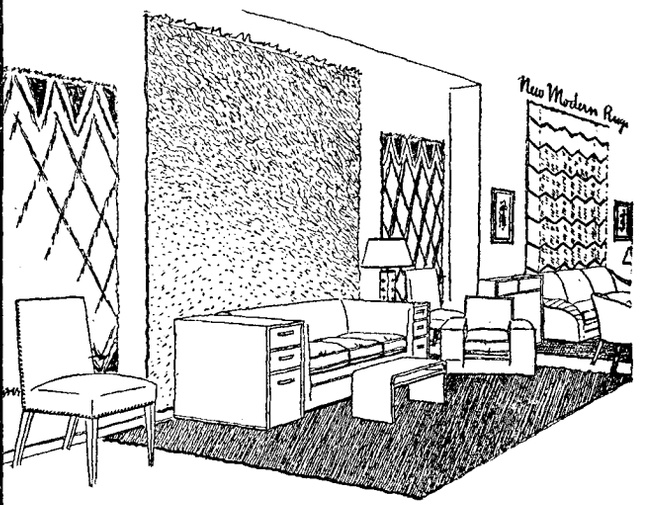

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Sweden, Norway and Finland; many programs in Great Britain, Australia and New Zealand; the Ontario Hydro and the TVA." The TVA and all the other new and old agencies in this country that are now going at the problem are described with sympathy and hope.

At the end there is a proposal for 5,000,000 productive jobs to save the land, jobs which would create capital assets, and, after ten years, would build up natural plant that would require permanent attention and furnish useful work for the future otherwise unemployed. He admits that such an idea gives the old gentleman in the front row apoplexy, but he illustrates that confidence produces money, and that nothing deserves the confidence which some good program of natural conservation does among people who have outgrown the concept of infinity. An economy of "confidence," however, hardly seems complete. "Rich Land, Poor Land" sharply punctures the concept of infinity, but it does not leave one with any consequent feeling of poverty. Rather, it preaches a possible land of the most seductive and satisfying natural and human beauty and life.

PHILIP BURNHAM.

Tudor Totalitarianism

Church and State in Tudor Ireland: A History of Penal Laws against Irish Catholics, 1534-1603, by Robert Dudley Edwards. New York: Longmans, Green and Company. $7.50.

THE PROBLEM of Church and State has always been a fruitful source of bitterness and contention. The author of this work undertook the discussion of a phase of the problem which is still a living political issue in Ireland. It cannot be stated too positively, however, that he has dealt with his subject in a manner entirely free from political and religious prejudice. Tudor Erastianism was merely Bolshevist and Fascist totalitarianism in embryo. In securing the enactment of the Act of Supremacy, by which the ruler became "Protector and Only Supreme Head of the Church and Clergy in England," Henry VIII entered on a course which was not less despotic in principle than the policy of Lenin and Stalin. He committed his successors to purposes which, during the reigns of Edward, Mary and Elizabeth, produced results that, in all probability, he had never foreseen. England submitted; but the attempt to impose the Tudor religious polity on Ireland met with stern resistance. The struggle is not yet terminated in Ireland.

Even before the time of Henry VIII Ireland had been for centuries a laboratory for political experimentation. Under English invaders the Irish people were the victims of all sorts and degrees of political exploitation and oppression, and, if many of them possess political acumen in a high degree, it is because they were forced to learn in the school of experience. The difficulty of describing, even in outline, the political and religious turmoil in Ireland during the last half of the sixteenth century, was immeasurably increased by the number of currents, racial and religious, which made their influence felt among the entire population. As a consequence the Church, when

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Henry commenced his "reforms" was sadly disorganized. His failure to destroy the faith of the people must, in the last analysis, be ascribed not to organization and concerted opposition, but to the tenacious loyalty of the Irish Catholics to their religion. Unfortunately for the Church and the country there were divided counsels among the high ecclesiastics and an equally fatal lack of unity among the civil leaders. All the Tudors were timid and without sufficient political discernment to form a clear idea of what they really hoped to accomplish. Persecution in Ireland, during the reigns of Edward and Elizabeth, was carried on in the Decian rather than in the Diocletian manner, and was directed to the extermination of the bishops and priests rather than with the purpose of wholesale extermination of all who refused to submit to the royal mandate. In this manner the conflict was prolonged for generations, and, though there were defections and betrayals, English Protestantism never secured a foothold in Ireland. Every reader of this volume will endorse the hope of Professor Mary Hayden that Dr. Edwards will, in future volumes, continue his narrative and describe the struggle under the Stuarts and in the period of the Penal Laws.

That the discussion of this important phase of a conflict, which lies at the base of all Irish history in modern times, has yielded such rich results under the hands of Dr. Edwards is due as well to the splendid spirit of impartiality and objectivity revealed on every page as to the tirelessness which enabled him to master the colossal mass of documentary evidence offered by the official records in Ireland and in England.

The book bears striking testimony to the sterling spirit of scholarship which exists in Ireland, and gives proof that there is one country in Europe where academic freedom has not suffered the paralysis which is inseparable from state-absolutism. It should find a place in the library of everybody who desires to understand the Irish Question, or who would know why England persists in the blind policy of keeping alive Irish discontent.

PATRICK J. HEALY.

The Jew's Great Sorrow

Anti-Semitism Yesterday and Tomorrow, by Rabbi Lee J. Levinger. New York: The Macmillan Company. $2.50.

ANTI-SEMITISM is the Jew's great sorrow and the Christian's great shame. It is true, there are stronger indictments of our Christian civilization, there are more bloody persecutions, there are vaster commissions of injustice which affect a greater number of people more deeply than the comparatively small number of Jews involved; yet the persistence of this age-old prejudice among Christians and the easy tendency to find in the Jew a scapegoat for all current ills, bears witness to a serious shortcoming within our Christian communities. For the Jewish problem is essentially a Christian problem, even as the majority's attitude determines the treatment of a minority.

No one will question the timeliness of this book. Jew-baiting and anti-Semitism are growing apace everywhere.

MODERN EDUCATION IS A MESS—

but why is it? Catholic educators give a dozen reasons, modern psychologists another dozen. But Father Jaime Castiello (one of the very few men whom everyone will admit to be eminent in both fields) in his HUMANE PSYCHOLOGY OF EDUCATION ($2.50) really gets to the roots of the trouble. His book is non-materialistic, yet strictly scientific. From it one can really learn, not only what is the matter, but what must be done about it. This is, in fact, the book that Catholic educationalists have been clamoring for since Modern Psychology began to be taken seriously. It is mainly constructive, but it contains a searching criticism of materialistic theories of education, including those of Dewey and Thorndike. Lastly, it is a book that the general reader will find fascinating, and unexpectedly easy to grasp.

Both Hilaire Belloc and Jean Charlot are at their best in CHARACTERS OF THE REFORMATION ($3.50). Belloc sums up all his enormous work on the Reformation in 23 studies of the leading personalities who were concerned in it — Thomas Cranmer, Clement VII, Mary Queen of Scots, Cromwell, Louis XIV, among others. The whole is a brilliant illustration of his great thesis that history is made by men, not by blind forces. Charlot, in his turn, sums up the contemporary pictures of the same 23 people, giving us a portrait of each, reproduced (with just a dash of extra spice) in clear two-color drawings.

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Before me, a Notary Public, in and for the State and county aforesaid, personally appeared John F. McCormick, who having been duly sworn according to law, deposes and says that he is the Business Manager of THE COMMONWEAL, and that the following is to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation) etc., of the aforesaid publication for the date shown in the above caption, required by the Act of March 3, 1933, embodied in section 537, Postal Laws and Regulations, printed on the reverse of this form, to wit:

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JOHN F. McCORMICK,
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Sworn to and subscribed before me this 30th day of September, 1936.
WM. A. FINE,
(My commission expires March 30, 1938.)

The happenings in Europe do not remain without their repercussions here in the United States or elsewhere. There may be many Jews, the assimilationists notably, who lull themselves into a false sense of security, but the majority of people and leaders in Israel are fully aware of this rising tide of antagonism. Reference to this fact is increasingly to be noted in print and from platform. While legislation on the old Russian, Polish or Nazi pattern now seems remote in the United States, agitation and direction may easily bring about a more or less overt social and economic warfare between Jew and gentile.

Rabbi Levinger divides his study into three parts, first acquainting the reader sketchily and, it must be admitted, one-sidedly, with the history of anti-Semitism; then he proceeds to examine the underlying causes and alleged causes leading up to Judaism's persecution in many lands, and finally adding some sober reflections of his own as to the consequences to all parties concerned from a sociological viewpoint. The last is the meat of the treatise; it aims at a solution and discusses the possibility of a remedy.

There is a very practical reason why Catholics are particularly interested in a fair and equitable treatment of the Jew. Ample proof has been furnished, if proof were needed, by the author in his book that prejudice-movements which are directed against the Jews are also invariably directed against the Catholics. As far as anti-Semitism is but the prejudice and misunderstanding of a religious minority, the remedy advocated should be applicable and beneficial to both. It is unfortunate that precisely in this question of understanding and remedy Rabbi Levinger's book suffers from some grave defects. However much one may sympathize with the sufferings of the Jews and condemn pogroms and oppressions, there is usually some *fundamentum in re* for feeling and fanaticism to feed on. It appears then as a lack of candor not to make just admissions and to assure those of its friends in honest doubt or indignation that Israel will endeavor to put its own house in order, wherever and however possible. This tone and tenor of *de profundis* one seeks in vain in the pages of this pamphlet; for it is more a pamphlet than a scientific book.

The author's suggested remedy, of reeducating the human race "to train men and women for living together in amity and understanding," to be accomplished through substituting individual thinking for group thinking, personal analysis for prepared group-reactions, is too unspecified and undefined to produce much practical benefit in the mind of the reader, however much it may move him emotionally. There can be no doubt, however, that any worth-while approach will have to move along such lines. Viewed as a social ill, anti-Semitism must be cured by contrary social virtues. But to us Catholics it is not merely a social evil, and the social virtues are not enough.

When Dr. Levinger yearns for "a world united in justice and peace," he omits a most important bond of such a possible union. The true Christian approach to Christ's people must show a true Christian spirit, which begins with the virtue of truth. "Ut omnes unum sint" is more than a pious wish, it is the prayer and hence the command of the Master. The principles of justice and

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all-embracing Christian charity must and do assure "a living together in amity and understanding"; but the purpose of life is only realized and realizable in the principle of truth. It is also the official Catholic attitude and spirit, as the Church's prayer, recited at the feast of Christ the King, states: "Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee. . . . Turn Thine eyes of mercy toward the children of that race, once Thy chosen people. Of old they called upon themselves the Blood of the Saviour, may It now descend upon them a laver of redemption and of life."

GREGORY FEIGE.

A Muse for the Meek

Hall Bedroom: Poems, by Herbert Bruncken. New York: Walter Drey. $1.50.

ONE CAN read much of Bruncken's story in his poems. "Follow, follow the gleam": through years of obscurity, rebuffs and neglect; years of threadbare loneliness, hunger, despair—and courage. He has lived among the meek. "They shall inherit the earth"—but he has observed and written of them while they await their inheritance. He bids us see the tragedy of the million men who wrestle with good and evil, hope and despair, alone in a million hall bedrooms. Jonothan Peaslee for one brief moment exults in the beauty of his own body, that might be the instrument of joy and achievement; but the vision fades as the hall bedroom light goes out. John Isengrim,

> "Shouldering the night like a blind ox
> Ploughing through brush,
> John Isengrim heavy with drink,
> His head as jangled as a music-box,"

found brotherhood and God before he stumbled into the river; as did Aaron Steele on a night when "The wind was polished with the cold."

In one poem, "Arise, Shine," Bruncken turns from compassionate study of individuals to indictment of systems:

> "when man has robbed his brother's bread
> his generation lives in vain."

Another, in which he invades the privacy of a nun in a moment when worldly memories tempt her, may startle some readers, but it is delicately done, even reverently.

Herbert Bruncken has been praised by Padraic Colum, William Rose Benet and the late Edward Arlington Robinson. Some explanation of popular and editorial neglect may be found in the length of his poems, and in the angular versification, sometimes rhythmically awkward, lacking in music and graceful adornments, though starred with some flashing lines. This book sums up only one comparatively early phase of Bruncken's work. He has achieved deeper insight and more delicate expression in later poems, collections of which should be eagerly awaited.

SHAEMAS O'SHEEL.

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Irrepressible Aspiration

The Enchanted Voyage, by Robert Nathan. New York: Alfred A. Knopf. $2.00.

HIS PUBLISHER sums up this novel as a "beautiful blend of fantasy, irony and humaneness that is Mr. Nathan's alone." The latter adverb is slightly absurd; the other characterizations are true, although irony is merely implicit. There is a very definite charm to the basic fancy which, like all successful fancy, the reader must accept in disregard of the intellect. In this field, however, a very neat balance must be preserved, and sadly at the crucial moment the author fails. If the book points to anything, it is to man's irrepressible aspiration which in Hector Pecket's case was to escape from reality into a world of imagination wherein he skippers a keelless uncaulked sailboat, built in a Bronx backyard, over far seas. Later, provided with wheels, the boat does go skimming over the highways. The reader delightedly enters into the accounts of this strange journey and lets his imagination soar with Mr. Nathan's. It is only when the latter reaches his nearest approach to a climax that the reader balks. Pecket as an overly imaginative man can be believed, but when his creator impugns his sanity the unsubstantial castle of fancy incontinently disappears. Nevertheless, up to this point the voyage provides an entertaining hour.

Dante's City

History of Florence, by Ferdinand Schevill. New York: Harcourt, Brace and Company. $5.00.

FLORENCE is a city of exceptional interest, and Professor Schevill is a competent student of the Renaissance. The present book should, therefore, be informative and convincing. From some points of views it is, and one may commend in particular the well-managed summaries of political and artistic events. But the stand taken is in several important ways so curious and individualistic that one ends by thinking the author more an essayist than an historian.

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